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BRYAN BLUEPRINT

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A Journal of Contemporary Christian Thought Issued Bi-Monthly by Bryan College

Introducing the . . .

BRYAN BLUEPRINT

By J. Wesley McKinney, M.D.

The faculty of Bryan College is undertaking the publication of the BRYAN BLUEPRINT with the objective of bringing to the attention of the busy professional and businessman the meaning of today's events in the light of what God has to say in His holy Word.

We realize that the Bible does not speak directly to every event or circumstance of our lives, but we believe that if we knew the Scriptures better, we would find in them the guidelines not only for our individual lives but also for our political and social activities as well. After all, our problems as Christians are not essentially different from those faced by King David, the prophets, and the people of Old and New Testament times. The human situation is really just the same in our time as in old times, even though we have much more learning and many more "things."



Dr. McKinney, prominent eye surgeon of Memphis, Tennessee, is a well-known lay leader in evangelical Christian circles. In addition to serving on Bryan's Board of Trustees since 1950, Dr. McKinney also serves as chairman of the Board of Mid-South Bible College in Memphis. He is active in the Christian Medical Society, as well as in the various professional societies of his field of medicine. Through Dr. McKinney's progressive leadership, he was elected to and has served for several years as chairman of the Planning Committee of the Board of Trustees of Bryan College, one of the Board's most important committees. The BLUEPRINT was conceived in this Committee and was developed through its work and the leadership of Dr. McKinney.

Today many people almost worship science, and science is wonderful. Christians should pursue it. It has given us many conveniences, saved many lives, and alleviated much suffering. But it has not changed the nature of man or shown him his purpose in being here or answered many of his questions. Science cannot predict man's future. Only God knows the end from the beginning. The God of all science through Jesus Christ does change the nature of man and gives him purpose in this life. He has revealed to man his future in the written Word.

The faculty of Bryan College believes that it should carry out scientific studies with diligence and open-mindedness under God and that it should teach science honestly and thoroughly to its students. As a matter of fact, the faculty is dedicated to the teaching of all subjects as "under God" or as the College motto reminds, "Christ Above All."

Returning to the thought that "God knows the end from the beginning," is it possible to know like God? God says that it is—with the limitations of our humanity, of course. Knowing the consequences beforehand would make our decisions as to the rightness or wrongness of a course of action much more sure. We would be freed from many of our worries. Our business and social life would be more relaxed. Our attitudes toward people and the issues of the day would be more certain and satisfying. More and more we would understand that God's provision, promises, and prophecies were written for our benefit.

It would be instructive to know what God has to say on such questions as: What we should think of

our involvement in the war in Viet Nam and the draft, especially if our boy may be called? What should be our attitude toward the race issue or better, toward individuals of other races? What is the meaning for the average man of the ever-changing religious teachings of theologians, the pronouncements of councils, and the ecumenical movement? Are there any guiding principles for business decisions? Should the Christian obey all laws? How should the doctor deal with the dying patient? How should a man treat his wife, order his family, and govern his children's activities? What about the education of the Christian parents' children?

The faculty of Bryan College do not believe that they have any superior knowledge on these or any other subjects. They do, however, know the Source of all knowledge and wisdom and that the Holy Spirit has given us this message, "If any man lack wisdom, let him ask of God . . ." and that Jesus said, "ye do err not knowing the Scriptures and the power of God." By having the relevant Scriptures pointed out to him, the Christian may be guided to right and valuable decisions and may find that by being warned, he has avoided many damaging mistakes. Each member of the faculty believes that the Scriptures of the Old and New Testaments are the only infallible rule of faith and life.

Bryan College presents this short, bi-monthly publication with the hope that it will be of service to you, the Christian servant of the Lord, as it seeks to bring to bear God's wisdom rather than man's opinion on the events and life of our day.

THE EDITORS OF *BLUEPRINT* SOLICIT:

- Your Comments.
- Material for *BLUEPRINT*.
- Suggested Topics for Discussion in *BLUEPRINT*.
- Names and Addresses of those who might benefit from reading *BLUEPRINT*.

Dr. Stephen W. Paine

Dr. Stephen W. Paine, author of the feature article on Christian education in both this and the next issue of the *BLUEPRINT*, is well qualified to write on his subject, having been associated with a Christian college for more than 35 years as a student, instructor, dean, and president.

Dr. Paine is a graduate of Wheaton College, Wheaton, Illinois, and holds the M.A. and Ph.D. degrees from the University of Illinois. He also holds the honorary LL.D. degree from Wheaton College.



Dr. Paine

Upon receiving the Ph.D. degree in 1933, Dr. Paine began his career at Houghton College as instructor in classics. He then served as dean and professor of Greek from 1934 to 1937. In 1937 he was elevated to his present position as president.

In addition to his busy career at Houghton College, Dr. Paine has authored *Studies in Philippians* and *Studies in the Book of James*, both published by Revell; *The Christian and the Movies*, published by Eerdmans; and *Beginning Greek: A Functional Approach*, which is an Oxford publication. Dr. Paine also serves as a member of the Board of Administration of the Wesleyan Methodist Church and of the National Association of Evangelicals.

Houghton is a Christian college of liberal arts and sciences chartered by the Board of Regents of the University of the State of New York and is accredited by the Middle States Association of Colleges. Sponsored by the Wesleyan Methodist Church of America, Houghton was founded for the purpose of giving superior scholastic training at a minimum expense, with emphasis placed upon the development of a personal Christian faith and life.

BRYAN COLLEGE

is located at Dayton, Tennessee, in the world-famed Tennessee Valley, 38 miles north of Chattanooga, on U. S. 27. A standard four-year liberal arts college, Bryan offers the Bachelor of Arts and Bachelor of Science degrees in eighteen major fields of study. The College is conservative in theology, evangelical in practice, and aspires to be an undergraduate college of first-class academic quality, thoroughly Christian in character, emphasizing educational excellence and a Biblical spiritual life in an environment of culture.



Why the Christian College?*

By Stephen W. Paine, Ph.D., LL.D.

The term "Christian college" is here used not as an equivalent for the term "church-related college," but in the narrower sense as referring to that comparatively smaller group of colleges which (1) have an evangelical statement of faith and take it very seriously, and (2) endeavor to maintain a standard of campus life in harmony with the statement of faith and with the standards of Bible-believing Christians generally—granted that the matter of evangelical standards of life will not fall into an exact formula. I shall mention three crucial areas of service rendered by the Christian College to the evangelical cause: (1) The Christian College Confronts Its Young People with the Evangelical World View, (2) The Christian College Imparts to Many of Its Students a Christian Character, and (3) The Christian College Affords a Christian Social Life.

THE CHRISTIAN COLLEGE CONFRONTS ITS YOUNG PEOPLE WITH THE EVANGELICAL WORLD VIEW

Perhaps a student's most important quest in college should be a proper perspective of the universe and his relation to it. He studies the sciences to learn something of the physical nature of his world. Psychology, sociology, history, and ethics give him some insights into the personal elements of his environment—how people behave and why. Foreign languages also, besides being tool subjects, are excursions into the thought patterns of peoples. And English shares the same values.

But Christian people believe that the most important factor in any man's life is his relationship to the God who created him and who sustains him in life, and further, that none of these other fields of learning are seen in their right perspective when viewed apart from God. Dr. R. B. Kuiper, former president of Calvin College, well illustrated this point when he said, "One may look at a window pane in one of two ways. Either he may stare at the pane itself and make it alone the object of observation, or he may look through the pane up at the heavens. So there are two ways of studying nature and history. One may lose himself in the bare facts, or one may look up through the facts at God, who is revealed in all the works of his hands and in the guidance of the destinies of men and nations."

The Christian college, through its direct classroom approach, through the freely declared and known faith of its teachers, and through the central importance assigned to spiritual matters in college life, puts God at the center of his universe.

This is something which other colleges do not and cannot do. The HARVARD REPORT frankly admits this inability. Pointing out the lack of a unifying central view in the colleges, the report says, "Sectarian, particularly Roman Catholic, colleges have, of course, their solution, which was generally shared by American colleges until less than a century ago, namely, the conviction that Christianity gives meaning and ultimate unity to all parts of the curriculum, indeed to the whole life of the college. . . But

whatever one's views, religion is not now for most colleges a practical source of intellectual unity." All which reminds us so forcefully of Paul's words, "The world by wisdom knew not God." (I Cor. 1:21).

This secularism of the schools and colleges generally, this omission of God from His universe by those who are supposed to be communicating their wisdom about the most important matters in their respective fields, is more than likely to leave its mark in the thinking of the student. He may have friends—or a pastor, or parents—who tell him that God is the greatest factor of life. But these tend to be considered mere laymen in comparison with the professors.

Dr. Bernard Iddings Bell, commenting upon the secularism of the schools, said, "If a child is taught in school about a vast number of things—for twenty-five hours a week, eight or nine months of a year, for ten to sixteen years or more—and if for all this time matters of religion are never seriously treated, the child can only come to view religion as, at best, an innocuous pastime preferred by a few to golf or canasta." (LIFE, October 16, 1950)

As though this silent treatment were not bad enough, there are often deliberate efforts to nullify by open opposition whatever vestiges of faith the students happen to have. A science professor in an eastern college whose name we refrain from mentioning, was fond of a little demonstration which he was wont to "pull" on his beginning class about once every year. Lecturing on the continuity of natural law, he would ask if there were anyone in the class who believed that there is a God who can be appealed to by prayer and who will actually answer such prayer and "do something about it"—change things around.

The professor would wait for a response from the class, and often there would be in the group a few young people from Christian homes who would raise their hands in response to the professor's question. The teacher would make an indulgent remark or two on the naiveté of persons holding such outmoded views and would then come to his "pitch": "Well, I'll tell you what we'll do. Now I have here in my hand a glass test tube. I'm going to release my hold on the test tube and a force called gravitation will take effect, causing the test tube to drop toward the concrete floor in the laboratory. Now in the mean-

*Reprinted by permission. Copyright 1966. ETERNITY Magazine, 1716 Spruce Street, Philadelphia, Pennsylvania 19103. The limitations of space in the BLUEPRINT makes it necessary to divide the original article into two installments. The second installment will appear in the next issue of the BLUEPRINT.

time, you just pray that this test tube won't break, and we'll see what happens." He would then drop the test tube, which splintered on the hard floor.

This type of deliberate, cleverly graphic, and wholly unfair effort on the part of a seasoned academic infidel to overthrow any favorable tendencies of his immature hearers toward the Christian faith is a perhaps extreme but not an unduplicated situation.

For every such determined type of faith-wreckers there are scores who confine themselves to a more polite and incidental heckling of the historic Christian point of view and, more recently, a growing number who are ready to praise Christian values like the power of prayer, with the added note that one need not be an obscurantist Bible-believer ("bibliolator") to have these.

Now a person may quickly point out this or that student who, by God's help, and perhaps with the help of Christian church connections or of a small group of evangelical fellow-students, has been able to weather the storm in a secular college, perhaps even to emerge the stronger for having done so. For this we say, "Thank the Lord." But human society is organized upon the basis that man is susceptible to influence, that propaganda tends to affect people's attitudes and points of view. Subversive ideologies go on this basis and are able to win a surprising number of converts in spite of their basic error. Industrial corporations go on this basis and pour millions of dollars into sales organization and advertising—with justifying returns.

The Christian church recognizes this principle and maintains a weekly preaching of the Word, a teaching ministry, and an evangelistic and missionary outreach. Christians are warned by the Scriptures not to forsake the assembling of themselves together, but to exhort one another daily. It seems entirely reasonable to suppose that, in spite of shining exceptions, a persistent espousal of the secular point of view will have an effect upon those who come under its influence.

Anyone who has had any contact with such matters and has kept his eyes open knows that this is precisely the way things often go. William H. Buckley discusses some of his observations by the way of "results" of this kind. Typical is his comment on Professor K——— who, he says, "held forth at

Yale for a great many years, teaching a basic course in one of the most important fields of social science, and revealing an unswerving contempt for religion in general and Christianity in particular. To my personal knowledge, he thus subverted the faith of numbers of students who, guilelessly, entered the course hoping to learn sociology and left with the impression that faith in God and the scientific approach to human problems are mutually exclusive." (GOD AND MAN AT YALE, p. 17).

In this connection it should be kept in mind that most young people entering college from Christian homes are from sixteen to eighteen years old. Many of them are naive in their acceptance to Christian presuppositions. Some are from less than the strongest of Christian backgrounds. They may even be half ready to consider other points of view and other ways of life. They are usually fairly susceptible to majority social pressure. They are a bit overawed to be in college. They tend to admire the academic proficiency and the urbanity of their teachers. Their purpose in being at college is to learn from their teachers. Often these teachers are winsome of personality and take a genuine interest in their students. It is the exceptional young person who can simply keep his personal admiration and his religious faith in separate compartments, to say nothing about having the intellectual background and the strength of personality to rise up and confound his teachers in their learned unbelief.

Against such a background the Christian college presents a bright contrast, with its positive espousal of the Christian world view, its frequent answering of intellectual difficulties, and its effort to win the non-Christian or wavering students to a constant faith in Christ. Happily a high proportion of these Christian liberal arts colleges are members of the standard regional accrediting agencies. This does not necessarily mean that they are as large or as wealthy as some of the institutions accredited, but if we can place any dependence on the accrediting agencies that are received as standard the country over, then the membership of many of our Christian colleges in these associations should encourage us to feel that the colleges are doing good work academically. There is no reason to suppose that the accrediting agencies would be partial in their favor.

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IS GOD DEAD?

By Bernard R. DeRemer

The latest manifestation of naturalistic humanism, the God-is-dead fad, was spawned by Dr. Thomas J. J. Altizer, associate professor of Bible and religion at Emory University, Atlanta. By a curious coincidence, this spokesman for the so-called new theology is a namesake of Thomas Jonathan "Stonewall" Jackson, the great Civil War general who bore an outstanding testimony for Jesus Christ.

Storms of controversy have arisen around Altizer's mouthings of such gems of contradiction as this: "If faith can but whisper in our world, it can take a step toward life. And we can never take that step until we truly know that God is dead. We can say, with thanksgiving, 'God is dead. Thank God.'"

When Altizer participated in a symposium at Northwestern University, William Braden, of the Chicago *Sun-Times*, noted, "He had charisma, and lots of it. And what he said was pure poetry. Everybody agreed it was poetry, because it was very beautiful, and nobody could understand it." Others characterized him all the way from "sick" to "inspired."

A later interview recorded in depth Altizer's weird philosophy, from which we quote by permission of the *Sun-Times* (punctuation unchanged, except as indicated). Altizer affirmed belief "that there was once a transcendent God." But as to creation, "This gets more difficult theologically. I do not believe in a literal creation or creation story. Frankly, I haven't worked this out. It's merely tentative. But I think in terms of a kind of evolution of the cosmos."

This article by Mr. DeRemer was chosen for publication in the BLUEPRINT because of its timeliness at this particular season when Christians the world over specially commemorate the resurrection of Jesus Christ from the dead. At perhaps no other time is the God-Is-Dead philosophy seen to be more in conflict with the Word of God, which declares: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matthew 28:5, 6).

*"Now is Christ risen from the dead, and become the firstfruits of them that slept" (I Corinthians 15:20).
"Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore" (Revelation 1:17, 18).*

After a discussion about whether God "is no longer transcendent but is immanent right now in the world," Altizer declared: "I like to think of this immanence itself as a gradual process. God once was real and actual as a transcendent lord. He negated himself. Nevertheless, his epiphany or manifestation as lord continues to linger in human experience, and it has a certain reality in that experience. I call this the dead body of God. It's real in human experience. And it will continue to be real until it is totally negated by the total dawning of the incarnate Christ."

He admitted that this is "a kind of dynamic pantheism . . ." But he made clear that "the transcendent lord is dead. He's become totally immanent, totally flesh, totally world. If I just speak of transformation, I fear the whole point will be lost. *I'm really saying that the God a Christian prays to and worships is dead*" [italics ours].

Altizer's "theological position" came to him one day in 1955 when he was reading at the University of Chicago library, and it "is simply a consistent consequence of thinking fully and radically about the meaning of the Incarnation."

Practical results of this startling view? "All I'm saying is, as far as I can see right now, there is no source of moral or human insight into contemporary human and social problems. This is a period of terrible darkness we're going through. Either there is no basis for morality or I just can't see it. Nobody else can see it either. But I think it will come. I hope it will."

students who are found to be believers. He can often thus "make it through" although feeling himself betimes a sort of outcast insofar as the bulk of the student body are concerned. This is good, so far as it goes, but a young person in the late teens needs a better situation than this. He needs a sense of security in his relationship with the group, a sense of "belonging," of being socially acceptable. Young people naturally accept one another, and they need themselves to feel accepted.

Almost everyone is familiar with the type of inferiority complex which often goes with feeling oneself a member of a "minority group." It issues negatively in feelings of persecution, in touchiness, supersensitivity, and attitudes of suspicion. It issues positively in over-assertiveness, belligerence and a desire to dominate. This is not to say that these factors operate fully in all young persons who have to stand alone. Some individuals adjust more wholesomely than do others. But at college age it is good if the Christian young person can feel himself at once a whole-hearted and an acceptable part of the social life of the school. And in the Christian college he finds this a glorious possibility. He finds that, by and large, he can enter unreservedly into activities. He finds in himself a feeling of kinship for the other splendid young people with whom he is working, and he realizes that they feel the same way toward himself.

College friendships tend to be lasting friendships. Yes, and we might as well say that it is a widely understood fact that a large number of young people find their life partners in college—be it secular or Christian. What a privilege, then, to be a part of a group of young people comprising the very cream of Christian young manhood and young womanhood, gathered from widely scattered communities and families, often representing individually the very best that a given family or community can send. And I may also say, from the teacher's point of view, it is a rare privilege to have the opportunity of working with such young people and of making some contribution to their lives.

THE CHRISTIAN COLLEGE FOSTERS A CHRISTIAN VIEW OF SERVICE

Persons of like objectives tend to consort together, and persons who spend much time together tend to have similar objectives. A departmental professor, desiring to recruit his students for service in a given area, will establish a departmental club for study and discussion of matters pertaining to that area. He will take them to professional meetings to meet leaders in the field.

In a Christian college the student has the example of Christian faculty members, working sacrificially as Christian teachers. He observes that despite modest salaries, they seem to get along financially and to have their needs met. Time and again it works out that he feels in his heart a call to do likewise. Again, as foreign missionaries visit campus and speak in chapel, the Christian students are confronted from time to time with the imperative of Christ's commission to go into all the world. Many of their student friends are feeling the call to full time Christian service. There is a tendency to be open and thoughtful about one's life plans in view of Christ's just demands. And it is only natural that from such colleges there is a steady stream of young people whom God calls to the pastorate, the mission field, and to other phases of His work.

As I think over the friendships of college days I rejoice to name over many of my schoolmates who are now in the work of the Lord, many of them filling places of considerable responsibility and trust.

In summary, then, many of us feel that because the Christian college confronts its students with the Christian view of God and man, because it mediates a positive urge to Christian character, because it provides for its young people a Christian social life and invites them to consider a Christian life-calling, evangelical people ought to feel like using to the greatest possible extent these advantages, and supporting these schools enthusiastically with their prayers and with their means.

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Foresadowings of Antichrist ?

By BERNARD DEREMER

"Vistas of Orwellian horror!" charged the Washington, D. C., *Evening Star* concerning the possibilities of scientific mind control described at a meeting of the American Association for the Advancement of Science. The New York *Times* has warned also that "society must prepare now for the biological and psychological reshaping of human beings that promises to emerge from current research" in molecular biology.

An era accustomed to the awesome spectacle of nuclear fission, space travel, and global communications is not easily aroused, still such headlines as "Mind Control Coming, Scientist Warns" are nothing short of startling. Christians, however, view such glimpses of "Orwellian horror" in the light of biblical revelation, assured that "we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts" (II Peter 1:19).

Without being unduly sensational, may we suggest that the possibility of mind control, however remote the actual reality may be, is one of the ways in which Antichrist will rule. Revelation 13 describes some of the horrors which will occur on earth during the reign of Antichrist, following the rapture of the church, and the Apostle Paul says, "the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way" (II Thessalonians 2:7).

The serious consideration of such technological and scientific developments as mind control surely is another indication of the rapid approach of the end of the age. Many unrelated events today seem to foreshadow various aspects of Antichrist's reign. Revelation 13 reveals that Antichrist, when he is manifested, will rule the earth with absolute power—militarily, economically, politically, and religiously.

Many developments today seem to point toward such conditions.

MILITARY FORESHADOWINGS

Seldom, if ever, has the world witnessed such a gigantic struggle for military power. Only a few nations have dangerous nuclear weapons capabilities, but many are frantically striving to develop their own. All seek power—overcoming power. When Antichrist rules, the rhetorical question is asked, "Who is like unto the beast? Who is able to make war with him?" The clear implication is, "No one!" Antichrist will clearly surpass the wildest imaginations of man—to say nothing of previous so-called "world powers."

ECONOMIC FORESHADOWINGS

In other areas, even more striking instances may be cited, such as the absolute economic power with which Antichrist will reign. Nothing like this has ever occurred worldwide, or presumably ever will, before Antichrist. But look at some amazing developments in just one aspect of this area—the vast power concentrated in the hands of one person or group through the labor union movement.

In New York City, largest metropolis in the country, every subway train and bus ground to a halt at the bidding of one man. Losses soared into the hundreds of millions of dollars; small merchants were threatened with extinction; multitudes were at least inconvenienced, at worst subjected to extremely serious hardships. All of this happened because "a union dictator is allowed to shout defiance to the city government and to tie up the whole city," as the Chicago *Tribune* put it. But this was only a single city, for less than two weeks.

What if an entire country were similarly hit? The billion dollar Teamsters Union, headed by arrogant James R. Hoffa (until he was jailed recently for jury tampering), is said to be "driving for a national contract with the 16,000 trucking firms which employ over-the-road drivers." Think what would happen if one man could call a strike and stop every truck in the U. S.—halting practically all movements of food, fuel, sanitation, other commodities! One writer has stated, "Organized labor holds such overwhelming power that the biggest of the super corporations cringe at the frown of a labor boss."

A series of wildcat strikes recently brought on an employers' lockout, shutting down much of the vital trucking industry over the country for several days. The issue was settled before any national emergency could develop.

On the heels of that incident came a Chicago teamster union-industry dispute, during which this headline appeared on page one of the *Chicago Tribune*: "UNION WARNS: SIGN OR WE'LL CRIPPLE CITY." The article quoted the chief union negotiator as indicating that "there could be a halt to *all* [italics ours] truck deliveries, including milk and foods. . ." Whether the Teamsters Union or any other group will ever obtain and use such frightening power nationally, the staggering prospect strongly suggests the coming time when no man—even with a union card!—will be able to buy or sell without "the mark, or the name of the beast, or the number of his name" (Revelation 13:17). And the area covered will not be local, regional, or national, but worldwide.

POLITICAL FORESHADOWINGS

Today's proliferation of radio, TV, satellites, and other communications media may well foreshadow the power of Antichrist or one phase of its operation. To exercise such control as that depicted in Revelation 13, some great worldwide communications system would seem necessary. What if *all* media fell into the hands of one man or group? Who is to say that Antichrist will not utilize these marvels in some way, or that they may not in some way be even now laying a groundwork for him?

In 1909, there were no fewer than 2600 daily newspapers in the U.S.; today, with both population and total circulation greatly increased, there are about 1750! The subject has not escaped Congressional attention, and an antitrust subcommittee investigation found that today only 52 cities have separately owned and published daily newspapers; half a century ago, there were 689! Conversely, only 153 papers were owned by chains in 1920; today, there are 560, a third of the total!

Such headlines as these speak volumes: "World Government Urged," "Edward Teller Calls For Federation of Free World Nations," "United States of Europe—Hope of the West." In the light of prophecies in Daniel and Revelation of a revived Roman

empire, these developments before our very eyes send cold chills up and down the spiritual spine of many Bible believers. In a recent prophetic message, Dr. Charles J. Woodbridge cited a number of similar points, and said, "Signs of His coming multiply; any one of them is exciting, the total impact is staggering."

RELIGIOUS FORESHADOWINGS

But perhaps it is in the religious realm that the most amazing developments of all are unfolding. The ecumenical movement, barely a whisper not many years ago, has grown to a great crescendo. Consider these items, out of many:

- A Benedictine abbot from Germany pictured "a reunited Christendom as having both unity and diversity."
- The World Council of Churches and the Vatican Secretariat for Christian Unity have just sponsored the most comprehensive observance of the "Week of Prayer for Christian Unity."
- More and more Protestant denominations are merging, and Protestant leaders are visiting the Pope and holding meetings with Roman Catholics.
- The Archbishop of Canterbury has been quoted as saying, "I think that ultimately there will be one Christian church."

Clearly, the world is moving rapidly toward the time when "all that dwell upon the earth shall worship him" (Revelation 13:8)! The Bible believer, seeing all these things come to pass, realizes anew that the long-awaited return in glory of the Lord Jesus Christ is the great event for which we look. "Brethren, the time is short" (I Corinthians 7:29). Let us not despair but rather work, witness, and eagerly await our Lord's return—the great climax of all history.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

Mr. Bernard R. DeRemer, of Washington, D.C., is a Christian free-lance writer who has had wide and varied experience with both secular and Christian publications. A biographical sketch will appear in a later issue of the BLUEPRINT.

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A Christian Philosophy of Education

By Dr. Herman A. Hoyt, Th.D.

There is a growing emphasis upon education in our society, and it has become apparent that in public education people are determined not to be informed of things on the level of the divine. Therefore, the emphasis is being placed on the human level to the exclusion of the divine. Thus, education is being removed from the realm of absolutes, and in turn is producing a system of relativity that is being applied to everything.

In areas where the word of God was once regarded as absolute and infallible, there is now a rethinking of the whole doctrine of the Scriptures which is calculated to reduce their value and end in a purely human selectivity for human convenience. This pinpoints a growing need for emphasis upon a sound philosophy in Christian education. To that end I desire to call to your attention the Apostle Paul's exhortation: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth" (II Timothy 2:15). Three important words in this text—*God*, *workman*, and *truth*—when placed in their proper relation to one another result in a Christian philosophy of education.

THE FOUNDATION FOR CHRISTIAN EDUCATION IS THE GOD OF TRUTH

The person to whom ultimate appeal is made is God. The Christian student is urged to present himself approved unto God. The material with which the student works is the "word of truth." This truth is the Word of God. In searching for something to give encouragement to the people of Israel for the future, Isaiah turns their attention to the God of truth, saying, "He who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth" (Isaiah 65:15).

The Hebrew underlying the English text indicates that the phrase "God of truth" is in reality the "God of the Amen." The derived meaning is that of something established, built up, sure, positive. The word therefore expresses the fact of absolute stability, correctness, and unchangeableness. Truth is thus essentially to be identified with the Lord Jesus Christ. He is the one who addressed the church in Laodicea and said, "Thus saith the Amen" (Revelation 3:14), meaning, "I am the truth." Truth is essentially resident in the person of God. The extent of this person determines the extent of truth. In speaking of the mystery of Christ, that is, the secret of His person, Paul said, "In whom are hid all the treasures of wisdom and knowledge" (Colossians 2:3; 4:16). Christ is the alpha and the omega. All truth has its beginning and ending in Him. It is His person that gives value and permanence to all truth. It is clearly evident, therefore, that the only real foundation for Christian education is the God of truth. And that God is revealed in the person of the Lord Jesus Christ.

THE FRAMEWORK FOR CHRISTIAN EDUCATION IS THE WORD OF TRUTH

In order to know Him who is absolute truth, men are dependent upon that objective standard of truth He has given of Himself. Apart from this absolute standard of truth, there is no connection with Him who is the Amen. Any deviation from the word of truth is a step into the darkness, into the realm of the relative and the uncertain. What Christ is in Himself He imparts to His Word. It becomes then the word of the Amen. It has all the finality, perfectness, certainty, and absolute authority as the person from whom it came. What He says will be exactly true, because He is in Himself absolute truth, and there is nothing beyond Him in the realm of truth.

The containment within the word of truth is therefore an inescapable necessity. There is no other framework for Christian education. Within this framework the superstructure of human knowledge can rise. When human discoveries fit into this pattern, they may be received as genuine and reliable. When human discoveries do not fit into this framework, they should be viewed with suspicion, held in abeyance until there is further light, or discarded as in some sense falling short of that which is absolute truth.

THE FUNCTIONING OF CHRISTIAN EDUCATION CENTERS IN THE WORKMAN WITH TRUTH

Actually the greater part of our text concerns itself with the workman: the man himself, the motive impelling him, and the method he employs. The man himself is of course the matter of first concern. He is exhorted "to shew thyself approved unto God, a workman." Although this was addressed to Timothy first, it was also addressed to the Church. In this respect it comes to all those within the Church who in any way are responsible for the education of the Church. The enterprise of fitting education to the framework of the Word of God is of the highest order. The process through which one must pass will result in approval.

The motive impelling the workman is twofold. On the one hand, "a workman that needeth not to be ashamed" is one whose motive looks toward God. This workman desires the highest approval of His master. Unless the workman, the educator, seeks the highest approval of God, he will never succeed in the all-important task of Christian education. This clause is actually the translation of one Greek word. It is a rare formation, found only here in the New Testament. In its simpler form it denotes one who is shameless. Pleasing God expresses itself by a shamelessness toward the attitude of the world.

Men who have sought to serve in the capacity of Christian educators have felt the sting of the world's sarcasm. It is necessary for the true workman to develop a "rhinocerous" hide toward the contempt of the world, a shamelessness that keeps him ever steadfast in the faith, an insensitiveness to the scorn of the world.

The method of the workman is expressed in the word "study" and in the clause "rightly dividing the word of truth." The first has to do with application to the task, while the second has to do with the oc-

cupation with the task. The application is expressed by the verb "study" or as the American Standard Version reads, "give diligence." This refers to a ceaseless, serious zeal. There is something of hastening in it, for time is at a premium; there is something of endeavor in it, for the value of the task requires it; there is something of faithfulness in it, for the person one serves is worthy. Brilliance, eloquence, logic are commendable qualities, but they must all be made subservient to faithfulness in the task of conserving and preserving the essential truth of the Word of God.

The occupation in which he is engaged is "rightly dividing the word of truth." Literally the word means cutting straight. The figure has been variously derived: from a priest dividing the animal victim for the altar; from the steward distributing the stores among the needy; from the ploughman running a furrow across the field; from the road builder pushing a new road through the countryside; from a stone mason chiseling a stone for its place in the building; from the carpenter sawing the board to fit the structure; even the work of the surgeon as he operates upon the human body has been suggested. In any event, the meaning seems to be clear in this text. It has to do with a consistent interpretation and application of the Word of God. If one steps off the narrow path of truth ever so little, and this is projected to its fulness, it will produce confusion of thought and difficulty of life. The educator is therefore more than ever responsible to prosecute his task with extreme precision.

Is it a thankless task? It seems so sometimes, if one looks at things from the near view. But it must always be remembered that the near view is based on the erroneous assumption that the present is the sum total of reality. But there is also a far view, the experience of which may be nearer at hand than we dream.

There is a judgment seat of Christ. At that place the tried and tested will be approved. That is at the end of the way when the period of testing is over. Until then any final pronouncement on value apart from the Word of God is premature, for the test is not yet finished. It therefore behooves the Christian educator to keep his eye upon the goal, seeking the approval of the Master, ever cutting a straight course through the Word of God, with utter defiance for the contempt of the world.

Presenting . . .

Dr. Herman A. Hoyt

Dr. Herman A. Hoyt, author of this issue's feature article on Christian education, is widely recognized as an eminent authority in this field, having spent the past forty years in Christian education as a student, teacher, and administrator. Dr. Hoyt has served as president of Grace College and Seminary at Winona Lake, Indiana, since 1962. Prior to that time he had served that institution for twenty-five years as professor of Greek and New Testament and for fourteen years as dean.

Dr. Hoyt was born and reared in Iowa. He was valedictorian of his high school graduating class and of his undergraduate class in Ashland College, Ashland, Ohio. He took his first theological training at Ashland Seminary, graduating summa cum laude. He has done advanced language study in the University of Michigan and received the Th.M. and Th.D. degrees from Grace Theological Seminary.

In addition to his wide Bible teaching ministry in the United States, Canada, and the Caribbean. Dr. Hoyt has also traveled in the Bible lands of the Near East. He is the author of a number of books, among which are, *The New Birth*, *Expositions of Romans, Hebrews, and Revelation*. He is a regular contributor to many Christian periodicals, serves on the Board of Directors of the Brethren Missionary Herald Company, as a trustee of Bryan College, and as the president of the Christian League for the Handicapped.

He is a member of the Evangelical Theological Society and the National Education Association. Twice he served his own denomination—Grace Brethren—as its moderator. More recently he was elected to the Board of Directors of the Winona Lake Christian Assembly and The American Association for Jewish Evangelism.



Dr. Herman A. Hoyt

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A Journal of Contemporary Christian Thought Issued Bi-Monthly by Bryan College

Foundations for Life

By IRVING L. JENSEN, Th.D

"Twenty courses do not make a college education any more than twenty legs make a man, nor twenty heads, nor even ten hearts, two legs and eight fingers." The comparison suggested by Alexander Meiklejohn is ugly, but the truth is there. And if it is true that courses in themselves do not make a college education, then we must look for deeper things.

Preparing students for living in a complex, changing and fast moving world of men and things is generally the goal for liberal arts colleges. The unpredictable diversity of situations into which a mature citizen of the free world is thrust daily, necessitates concentration on the deep roots of general study disciplines.

Our earliest schools of higher learning were biblically oriented and evangelical in their purpose, from the founding of Harvard in 1636 until about the Civil War years, when evolution and liberal higher criticism began to make inroads into the theological community. This brought on a gradual shift of emphasis in many colleges from the biblical to the secular. Evangelicals in America took positive steps to establish new colleges and to strengthen older ones that were committed to the Bible as the infallible Word of God written. The Christian liberal arts college, which was the result, is committed in its original charter to accept divine revelation as ultimate Truth and to let that revelation determine the college's direction in its total program. Today is a day of self-evaluation for most Christian colleges to determine whether or not the Bible has retained its original priority.

THE BIBLE GIVES ORIGINAL SOURCES

The Bible should have priority in the curriculum

This article is a condensation of one which first appeared in the June 1964 issue of UNITED EVANGELICAL ACTION magazine, under the title, "How Important Is Bible in the Christian College?" This condensation is printed by permission.

*Emphasis on Academics
in the Christian Liberal Arts
College Tests the
Priority of the Bible in the
Sphere of Education for Life*

of the Christian liberal arts college because it brings us to the original sources of all things real. Despite the impressive amount of related, recorded data on the origin of the earth, natural scientists have not produced a better account of the birth of our universe than that given in Genesis, chapters one and two. But of more importance, the Bible has given man spiritual truths necessary for his well being, truths which are knowable from no other source.

Man will always continue to search for origins to explain the present. The astronomer desires to have the original measurements of this expanding universe. The geologist would like to know the makeup of the original earth mass. The anthropologist searches for data on early man. Philologists would like to know about the first language. Historians covet lost pieces in puzzles concerning ancient empires. And theologians ponder the meaning of "the Lamb slain from the foundation of the world." It may be said without qualification that God's infallibly written body of knowledge, the Bible, answers all of the vital questions of origins.

THE BIBLE SHOWS THE NEED FOR FAITH

The Bible clearly identifies *faith* as the basic foundation of life for all mankind. This is the foundational truth concerning the everpresent *now*, known to yesterday as tomorrow. The written revelation of God alone plumbs the depths of the secrets of life and living as it offers to man the keys to life everlasting and abundant.

The destructions which the rationalistic movement has brought to modern thought is appalling. Dr. Wilbur M. Smith lays much of the blame with four eminent philosophers—Hume, Kant, Hegel, and Comte:

No greater tragedy has ever happened, nor could ever happen, in the intellectual

history of Europe since the dawn of Christianity than the fact that the four greatest philosophers, at least the four philosophers who have exercised the most influence on modern thought, should all have been rationalists, that is men who denied revelation, the Sonship of Jesus Christ, the finality of the Christian faith and generally a personal, transcendent God.

If the college student is to learn what is the basic ingredient of life, his knowledge must rest on absolute authority. This source can only be *revelation from God*, the Giver and Sustainer of life. According to the Bible, faith is necessary for man's eternal redemption, and it is also necessary for living a life acceptable to God, for "without faith it is impossible to please Him" (Hebrews 11:6). God's Word says, "Faith cometh by hearing and hearing by the word of God."

The Bible must be the key book of the Christian college for the reason that its prominent person, Christ, is the author and perfecter of the very faith by which men must live (Hebrews 12:2).

THE BIBLE GIVES FUTURE DIRECTIONS

One of the humiliating admissions of man is his ignorance of the future. Scores of books have been written on the limitations of science. A striking statement on this has been made by Alfred North Whitehead, the great mathematician and philosopher:

We supposed that everything of importance about physics was known. Yes, there were a few obscure spots, strange anomalies having to do with the phenomenon of radiation which physicists expected to be cleared up by 1900. They were. But in so being, the whole science blew up and the Newtonian physics, which had been supposed to be fixed as the Everlasting Seat, were gone. Oh, they were and still are useful as a way of looking at things, but regarded as a final description of reality, no longer valid. Certitude was gone.

The student's quest for knowledge of the future may take him through such labyrinths as skepticism, relativism, empiricism or apriorism, but because these are ways of man's reasoning, they will keep him in darkness. His only hope is not in a human way but

(Continued on back page)

Presenting . . .

Dr. Irving L. Jensen

Irving L. Jensen was born and reared in New York and took his undergraduate college training at Wagner College, New York, from which he received the A.B. degree in mathematics and physics. A diploma course in meteorology from the Massachusetts Institute of Technology led to his assignment overseas as a meteorologist with the United States Air Force in World War II. During this time he felt the call of the Lord toward seminary training.

Upon release from the service, Dr. Jensen enrolled in Biblical Seminary, New York, and graduated with the S.T.B. degree. He continued his theological studies at Northwestern Seminary, Minneapolis, from which he received the Th.D. degree.

Dr. Jensen is a member of the Ministerial Association of the Evangelical Free Church of America and is an active member of the Evangelical Theological Society. Dr. Jensen has served on the faculty at Bryan College for more than ten years, where he is a popular and respected professor of Bible and chairman of the Bible department. He serves, also, as pastor of Sale Creek Presbyterian Church, Sale Creek, Tennessee.

Moody Press of Chicago has published four books by Dr. Jensen. INDEPENDENT BIBLE STUDY is a guide to personal study of the scriptures by the inductive method. NUMBERS, JOURNEY TO GOD'S REST-LAND; JEREMIAH, PROPHET OF JUDGMENT; and JOSHUA, GOD'S REST LAND WON are included in a series of paperback commentaries on the books of the Bible being published by Moody Press. These books are available at Christian bookstores throughout the country, or they may be ordered from the Bryan College Bookstore.



Dr. Jensen

BRYAN COLLEGE is located at Dayton, Tennessee, in the world-famed Tennessee Valley, 38 miles north of Chattanooga, on U. S. 27. A standard four-year liberal arts college, Bryan offers the Bachelor of Arts and Bachelor of Science degrees in eighteen major fields of study. The College is conservative in theology, evangelical in practice, and aspires to be an undergraduate college of first-class academic quality, thoroughly Christian in character, emphasizing educational excellence and a Biblical spiritual life in an environment of culture.



Current Trends in Education

By Herman A. Hoyt, Th.D.

In addressing the intellectuals of Colosse, the Apostle Paul presented Christ as the One "in whom are hid all the treasures of wisdom and knowledge" (Colossians 2:3). To lose sight of the fact that wisdom and knowledge is essentially personal and that its center is in Christ is to lose the key that unlocks the secret of the universe.

However, if the central personality is Christ, if the Christian philosophy *centers* in Him, then it should follow that Christians are complete in Him. This should exclude all other persons as objects of devotion, all other philosophies as controlling systems of thought, and should attract, yea, compel complete attachment, and wholehearted allegiance, to Him, for in Him we are made full. What does this mean in relation to Christian education? This can best be seen by looking at trends now in operation, all of which are counteracting the program ordered by the philosophy centering in Christ.

ACADEMIC TRENDS

Academic trends in under-graduate education are moving irresistibly in the direction of regional accreditation. Unless some earth-shaking movement enters into the social order to reverse the direction in which things are now moving, there is little chance that any college can survive that does not reach and maintain this level of excellence. Industrialization, automation, nationalization are demanding this change. If college graduates are to provide the necessary credentials for a place in this new order, they must have the seal of accreditation upon their diplomas. This is being drilled into youngsters before they graduate from grade school. Missionaries are learning it. In Africa new nations aspiring for a place in the sun are insisting that missionaries be graduates of regionally accredited schools in order that they may have something else to offer their people other than the Bible.

FACULTY TRENDS

Faculty trends are ever toward advanced degrees from highly approved institutions. There was a day when the A.B. degree was the acme of achievement. But now with ever higher percentages of students graduating with this degree, the push is in the direction of the master's and ultimately in the direction of the doctor's degree. Nor is it enough that men possess the highest degrees. In addition, these degrees must be earned in institutions of the highest academic reputation. This requires years of training, and it requires increasing thousands of dollars for faculty members to achieve the goal. Time, ability, and money enter into this picture and are reducing the number of people from which faculty members may be chosen. With ever increasing student enrollments, this is difficult for educational institutions in general. For Christian institutions the problem is well nigh impossible.

This article is an extract from the commencement address delivered by Dr. Hoyt at Bryan College June 4, 1963. The entire address was published in booklet form under the title, "The Treasures of Wisdom and Knowledge." Since this booklet is now out of print, this portion of the address, which is just as relevant today as when it was first given, is extracted to put it back into circulation and to give it wider distribution through the BLUEPRINT. Dr. Hoyt is president of Grace College and Seminary, Winona Lake, Indiana, and has served for many years on the Board of Trustees of Bryan College. A biographical sketch of Dr. Hoyt appeared in the last issue of the BLUEPRINT.

FACILITY TRENDS

Facility trends are also contributing to the difficulties for the Christian College. Not only is there a tremendous need for buildings to house students, but there is also the need for proper classroom space, laboratories, libraries, chapels, fine arts, science, health and recreation centers. This only begins the list. There must be equipment to put into these buildings. Books, for example, today run into thousands of dollars. Yet the first thing of importance after a faculty is a library. Only a college president and his business manager know how many other hundreds of things are needed to make the classroom and the teaching function a success. For the Christian college these needs pose almost insuperable problems because of limited resources. But elsewhere today, on a scale unprecedented in the history of the nation, these things are being provided in public, tax-supported institutions.

STUDENT TRENDS

Student trends today are alarming. Twenty years ago sixty per cent of the students were enrolled in private institutions throughout this land, with forty per cent in tax-supported schools. Now the trend is just reversed. It is estimated that by 1975, 80 per cent of the students will be in tax-supported schools, and 20 per cent in private schools. This situation makes college presidents tremble for the outcome. The fact that Christian schools are unique in that they are guided by a Christian philosophy and maintain a Christian atmosphere does not seem to change the trend even among Christian young people. Experts in the field of higher education declare that a school must reach a 1,000 to 1,500 in enrollment before it can operate economically. If this is true, where does this leave the school that is struggling along with 200 to 500 students? It is asserted that schools of this low enrollment will eventually close their doors, merge with other private institutions, or become a part of the tax-supported educational system.

FINANCIAL TRENDS

It is impossible to keep step with the academic, faculty, facility, or student trends without adequate financial support. But what are the trends in this area for Christian schools? Frankly, it is not an encouraging picture. In general, Christian schools have never had a wealthy constituency. As a result endow-

ments have been low. Forty years ago, with expenses low, four per cent return on an endowment fund was a great help. But endowment no longer provides the same help as in the past. Interest returns remain the same, but expenses in forty years have increased a thousand per cent. Moreover, the annual giving of Christian people has not kept pace with the rise in salaries and wages. Over the past fifteen years or more, it will be discovered that giving has not increased, and in some cases it has gone down. Even the alumni seem indifferent to the increased needs of the school where they received their education. One source of income remains and that is tuition. If expenses are to be met, even on a limited scale, tuition must be increased, and this leads students to cast about for a college where tuition is less. After every effort has been made to raise most of the support of the school, the faculty ultimately subsidize the operation of the school because they are willing to accept limited salaries.

SPIRITUAL TRENDS

This brings us to the underlying factor in the trends of today. Spiritual trends are definitely moving downward. Where there is no vision the people perish. Where there is no genuine recognition of the value of a Christian philosophy centering in Christ, there will be no pragmatic demonstration of this philosophy. If Christian people do not believe that they are complete in Him, it is unlikely that they will see any real value in maintaining and perpetuating this philosophy at all costs. If students do not believe this, it will be easy for them to barter for an education. If the alumni do not believe this, they will soon forget the school from which they graduated. If the constituency does not believe this, their giving will never mount in proportion to their income.

Financial trends present a dismal picture. In desperation administrators must then turn to other sources of income to maintain the institutions for which they are responsible. Like others, administrators do not want to be associated with a failing enterprise. Inevitably these new sources will have strings tied to them, and these strings can well mean the progressive strangulation of the Christian philosophy for which that school was brought into existence. I am sure I could cite instances of this now in oper-

ation. In turn this will mean the subtle dechristianization of every department of life that looks to that school for its leadership. The homes, the schools, the pulpits, will gradually be staffed by men and women who do not hold the Christian faith, and with the loss of the Christian faith, even the measure of liberty and well-being we now enjoy will gradually disappear.

This is the time to seize the challenge of Christian education and dedicate ourselves anew to the task of developing Christian leadership, disseminating Christian truth, and demonstrating that Christ stands at the center of the universe. This is the time to recognize that there are no solutions to the mounting problems of society apart from Him. This is the time to join hands with the president and administration and faculty of our Christian schools that they shall not perish from the earth.

Foundations for Life (*Continued from page 1*)

in a divine communication. That communication is God's revelation: in written form, the Bible; in person, Jesus Christ. From these a student may confidently learn of the future. He will see that the sum total of events will not be an indefinite and purposeless series of cycles arriving at nowhere, but a climax at the end of history in the ultimate triumph of Jesus Christ over all.

Thus, as a primary source book in the curriculum of the liberal arts college for this foundational truth of the specifications of the *future*, the Bible stands supreme.

SUMMARY

If the college student is to learn about the foundational truths of life involving past origins, present paths, and future specifications, the basic source of his education must be the revelation of God. This being the case, the Bible as God's revelation infallible in the originals must be given high priority in the program of the Christian liberal arts college.

Whatever intellectual pursuits are engaged in at the collegiate level, all worthy ones should contribute something wholesome to the experience of living. Life is too precious—and learning to live is an experience too noble and crucial—to be denied the light and direction of the Bible.

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Today's Educational Challenge

By BERNARD R. DEREMER

This month nearly 58,000,000 Americans (the total population of the United States in 1895) are attending school. President Johnson, in proclaiming November 5-11 as American Education Week, said in part, "This year more Americans are in school than ever before in our history. The quality of thought in our classrooms today will determine the quality of our lives a generation hence."

U.S. News & World Report observes that "education, expanding at all levels, now appears to be the largest growth industry in the U.S." The value and challenge of education are accordingly greater today than ever. "Human history becomes more and more a race between education and catastrophe," wrote H. G. Wells.

The late Dr. Lewis Sperry Chafer, for many years president of Dallas Theological Seminary and an outstanding Christian educator, defined education as a process of "passing from unconscious into conscious ignorance." The more one comes to know of any particular subject, he pointed out, the more he will be aware of what he doesn't know. "And if

Mr. DeRemer is a free-lance writer in Washington, D.C. His evangelical Christian background, his wide and varied journalistic experience, and his location in Washington where he is able to feel well the nation's pulse, as well as that of the world, provide Mr. DeRemer with a unique combination of experience and circumstance that qualifies him well for writing on timely subjects from the Christian point of view.

any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." (I Corinthians 8:2).

Dr. Chafer further observed that "perfectly ignorant people are perfectly satisfied people; perfectly trained people cannot rest day or night until they conquer more territory in the field of knowledge." He also stressed the importance of continued study after one leaves the daily discipline of classroom and assignment.

Today many world-renowned institutions give little or no sign of their once, great spiritual heritage. Harvard College, founded in 1636, listed as No. 2 in its *Rules and Precepts that are Observed in the College*:

Let every student be plainly instructed and earnestly pressed to consider well the main end of his life and studies is, to know God and Jesus Christ which is eternal life (John 17:3), and therefore to lay Christ in the bottom as the only foundation of all-found knowledge and learning. And seeing the Lord only giveth wisdom, let everyone seriously set himself by prayer in secret to seek it of him (Proverbs 2:3).

Yale, Dartmouth, Columbia, and many others once bore a similar testimony; but today, pride, apostasy, and indifference replace a vital faith and spiritual zeal. "For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel: they despised all my reproof" (Proverbs 1:29, 30). So, Dr. Chafer declared that many young people today "go to college and get converted downward into cultured pagans."

On the other hand, Christians rejoice that many Christian colleges, Bible institutes, and other organizations have been raised up of God to bear witness unreservedly to the truth of His Word and the faith once delivered to the saints. In this context, education is far more than simply amassing knowledge or

acquiring skills. It is coming to know personally the Word of God and the will of God.

According to Herbert Spencer, "education has for its object the formation of character." Christian education seeks to develop distinctly Christian character, under the guidance of the Holy Spirit.

The Harvard founders correctly affirmed that the main end of life is to know God and the wisdom that He alone gives, and urged "every student" to be guided accordingly. Similarly, all Christians are exhorted:

Do your best to present yourself to God an approved workman who has nothing to be ashamed of, who properly presents the message of truth. All Scripture is inspired by God, and useful for teaching, for reproof, for correction, for training in doing what is right, so that the man of God may be perfectly fit, thoroughly equipped for every good enterprise (II Timothy 2:15, 3:16, 17, Williams).

God has a will for the life of every child of His. "For we are his workmanship (or masterpiece), created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10). The greatest challenge of today, especially for every young person, is to know Him personally, and to learn and obey His will.

THE EDITORS OF *BLUEPRINT* SOLICIT:

- Your Comments.
- Material for *BLUEPRINT*.
- Suggested Topics for Discussion in *BLUEPRINT*.
- Names and Addresses of those who might benefit from reading *BLUEPRINT*.

Presenting . . .

Bernard R. DeRemer

Bernard R. DeRemer was born and reared in West Liberty and St. Paris, Ohio, where he attended the public schools. He attended Moore's Business College in Urbana, Ohio, and graduated from the Moody Bible Institute in Chicago. He has also taken work in journalism in George Washington University, Washington, D.C., and Northwestern University, Chicago.



Mr. DeRemer

Following secular employment for ten years—five years each for International Business Machines and the Post Office Department in Washington—he returned to Moody Bible Institute where he served as a member of the promotion staff for ten years. There he edited the house organ, did historical research and writing, had charge of the Moodyana historical exhibit, and participated in radio programs and other activities of the promotional department. Mr. DeRemer is presently employed by the Federal Aviation Trades Association in Washington, D.C., as a writer and editor.

Mr. DeRemer has done considerable writing through the years, both as a commissioned and a freelance writer. *Moody Bible Institute, a Pictorial History* by Mr. DeRemer was published by Moody Press in 1960, and his work, *Christian Leaders of the Civil War Period*, is awaiting publication. He is a regular contributor to *Power*, *Sunday Digest*, and *Light and Life Evangel* and writes periodically for *Christianity Today*, *Eternity*, and *Sunday School Times*, among other Christian publications. He has also written for such secular publications as the *Chicago Tribune Sunday Magazine*, *Columbus Dispatch Sunday Magazine*, and *Car Life*. He is a charter member of the Christian Writers Club of Chicago.

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is located at Dayton, Tennessee, in the world-famed Tennessee Valley, 38 miles north of Chattanooga, on U. S. 27. A standard four-year liberal arts college, Bryan offers the Bachelor of Arts and Bachelor of Science degrees in eighteen major fields of study. The College is conservative in theology, evangelical in practice, and aspires to be an undergraduate college of first-class academic quality, thoroughly Christian in character, emphasizing educational excellence and a Biblical spiritual life in an environment of culture.



Fattening Geese or Training Athletes?

By IRVING L. JENSEN, Th.D.

"Your job is not to fatten geese but to train athletes!" This mandate passed on years ago to a group of Bible teachers is just as relevant to teachers today. Cramming people with hosts of Biblical facts divorced from the hortatory "therefore" cannot produce the victors in life's race and the stalwart soldiers so desperately needed in the Christian warfare.

When Paul, the Apostle, described the Christian's armor (Ephesians 6:10-17), he could not have meant by the sword of the Word of God merely a thorough knowledge of Biblical facts, or even an intellectual mastery of systematized doctrines of the faith. He knew that facts of themselves could fatten but not fortify; and so his appeal was for the believer to take up and put on the whole armor of God.

APPLICATION OF FACTS IS VITAL

Paul's writings clearly join fact and its application in vital relation. This is seen from the organization of his epistles, in which first the doctrines are asserted (e.g., Ephesians 1-3) and then the commands are delivered (e.g., Ephesians 4-6). To Joshua, on the eve of Israel's entry into the promised land, was given this formula for prosperity and success: (1) "This book of the law shall not depart out of thy mouth"—head knowledge and oral witness; (2) "but thou shalt meditate therein day and night"—exercise of soul and spirit; (3) "that thou mayest observe to do according to all that is written therein"—putting the words to life (Joshua 1:8).

Harry Golden, in *Only in America*, decries those whom he calls the "knuckleheads" who have reduced scholarship to the level of knowing the population of Tokyo and the batting average of Babe Ruth. Albert Einstein's genius lay not in any ability to memorize—his "forgetter" was a plague to him—but in his ability to construct conclusions from facts.

But in insisting upon our conviction that Bible teaching is not a process of fattening by mere fact-imparting, we must beware of two pitfalls. The first is that of minimizing the importance and denying the truth of the facts themselves, even to the point of maintaining that the source of their recording is immaterial. This is wrong. With the contents of the Bible, including its myriads of facts, natural and supernatural, the veracity of the words is essential regardless of our knowledge or understanding of them.

PULPIT ANEMIA

The second pitfall is anemic preaching and Bible teaching short on content of Biblical facts. Such pulpit anemia reflects the weakness of the kind of seminary training that neglects Bible study per se.

This article is a condensation of one which first appeared under this title in the April 23, 1965, issue of *CHRISTIANITY TODAY*. This condensation is used here by permission. Dr. Jensen is chairman of the department of Bible at Bryan College. A biographical sketch appeared in the July issue of the *BLUEPRINT*.

In an article back in 1923, Robert W. Rogers said, "What is to be done in this crisis? Let me state it with a certain daring simplicity. The Bible needs a new emphasis in the theological seminary. . . . Who wants Biblical preaching, let him see to it that the preachers of tomorrow are today filled, saturated, steeped in the Bible." The redemption of a dry, bony sermon is not the deletion of the facts but, in Phillips Brooks' words, the "clothing it with flesh."

With a desire to make preaching relevant, many ministers expound their views about contemporary issues apart from a firm emphasis upon the Bible's authoritative "Thus saith the Lord" and its historical "And it came to pass." Samuel Zwemer with keen insight used to warn preachers against majoring in minors by this exhortation, "Throw away the scabbard; wield the sword!" In the preparation of sermons, whether topical or expository, the Bible must be more than just an aid, or illustration, or prooftext, occasionally used. It must be the source and authority of the message, its life and inspiration and power, and even the determinant of the mood in which the sermon is to be delivered.

One method of Bible study that can help to cure pulpit anemia is the inductive method, which follows the sound scientific order of (1) observation: what does it say? (2) interpretation: what does it mean? (3) application: how is this to be applied? Inductive study is essentially analytical; it involves studying a passage's various parts (content) and their relations (form) and letting this study build upon itself to final conclusions.

Preachers and teachers intent on making the Scriptures live for others would do well in their preparation to go to the passage of the Bible to be expounded, to spend much time observing and letting the Bible speak for itself, to use pencil and paper in analysis, looking for "hook-and-eye" structural relations—all with the aim of deriving the passage's meaning, implications, and practical applications. To live with the passage will lead to making it live for others. Thus, the facts of the Bible are foundational.

FACTS MUST IMPEL ACTION

What men do with the facts determines their personal destiny. Therefore, Bible teaching, whether

by way of pulpit, teacher's desk, or writer's pen, must aim deeper than the storage compartments of the mind. Dealing with souls whose daily life and eternal destiny are determined by heart decisions, it must storm the will and plead for the choice of redemptive options. This is what Paul had in mind in the succinct charge to Timothy, his understudy, "Preach (Greek, *kerusso*) the Word!" *Kerusso* means to proclaim as a herald sent from a throne, and so Paul was telling Timothy that as God's ambassador he was to claim a response from his hearers.

Training athletes is a challenging vocation. As the raw recruits for track stand on the field on the first day of training, the keen eye of the coach scans the squad for an initial appraisal. He lays before his charges the goal each member must work for, the toil and faithfulness of training expected, the health habits demanded, the races to be won. The coach will always be around to help and direct; but come the race, the boys will be on their own.

How much more profitable Bible teaching would be if the goal were to train strong, steady Christian runners, helping them to learn to run the race of life on their own. From the Bible the teacher will impart the Gospel of grace, the challenge of the Christian's race, the disciplines of spiritual training, the essential sacrifices of self, and the techniques of the race. The preacher will make it clear to his congregation that his sermon is not a parcel to be carried away at the benediction and stored until needed; rather, it is to be put to the test now and used throughout the week. In the classroom the teacher will aim to show his pupils how to study the Bible for themselves and how to clothe their lives with it. Preachers and teachers will offer help and guidance along the way. But when all is said, they must leave their charges with the challenge, "The race is yours! Run it by the Book. From start to finish keep your eye on Jesus. And at the finish line, he will be there."

BOOKS BY

Dr. Irving L. Jensen

*Chairman, Bible Department
Bryan College*

The inductive method of Bible study mentioned in the preceding article is extensively treated in Dr. Jensen's book, INDEPENDENT BIBLE STUDY, published by Moody Press (\$3.50). A companion book, ACTS: AN IN-



Dr. Jensen

DUCTIVE STUDY, by Dr. Jensen is scheduled for publication in January 1968.

Three of Dr. Jensen's other books — NUMBERS, JOURNEY TO GOD'S RESTLAND; JEREMIAH, PROPHET OF JUDGMENT; and JOSHUA, GOD'S RESTLAND WON — which have

been published in the Moody Press Colportage series (39 cents each), will be incorporated into EVERYMAN'S BIBLE COMMENTARY to be published by Moody Press in the next twelve to eighteen months. Dr. Jensen is currently working also on the BIBLE SELF-STUDY SERIES of which STUDIES IN GENESIS and STUDIES IN EXODUS have already been published. The manuscripts for ten other volumes in this series have been accepted for publication during the next two years.

These books may be purchased from the Bryan College Bookstore. Include 3% sales tax in Tennessee.

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RACE AND REBELLION

By Miss CLEO DAVIS

Across our country outbursts of violence and disturbance have been rising constantly. Places such as Watts and Detroit seem to be only the beginning of the trouble spots.

There is an obvious unrest among the American Negro. Both the young and the old, the learned and the unlearned, share this concern. Whether he is among the rioters and marchers, or simply sitting at home evenings, the American Negro is chiefly a picture of distrust, discouragement, and discontentment. What appears so ironic is that the Negro is striking out at people—people who distrust him as he distrusts them. They, too, are people who are discouraged and discontented with circumstances and aspects of their lives as he is with his, people who have grown weary of the Negro's aggressive acts in the name of getting "his rights."

Nonetheless, because of the restless spirit among the Negro, and especially the Negro youth, we find him ever-ready and eager to make himself available to support his cause. The cause may be one of many things; however, there is usually one special problem at a time that a group, such as the one in Milwaukee, desires to have settled. The marchers of Milwaukee will experience an open housing bill passed or they will have spent many hours undergoing strenuous hikes across that fair city in vain.

"How can the Negro feel that his methods are proper and will be effective?" someone has asked. It is difficult to answer that question, but it seems that the majority of Negroes have long thrown out the proper and practical, for they feel that these treas-

ures of common sense have on rare occasion been shown to them. "We have never had anything; so we have nothing to lose" seems to be the general consensus.

In my opinion, these words and deeds are the outward revelation of something that has been inwardly pricking the souls of Negro folks since the foundation of this great nation. We really have not been blind to these facts. On the contrary, we have in good faith just turned our backs on them and pretended that they did not exist.

Can we honestly say within ourselves that we see no possible reason why the majority of Negroes feel as they do and react as they do to the circumstances in which they live all the days of their lives? How many would like to exchange places with the individual who believes, through some weird sort of disbelief, that he is condemned to an inferior life because of his color. This he believes, for he has been conditioned from early childhood by the realities present in his home and in his society. So his only thoughts are, without the constraint and love of God, to fight back at the society under which he feels worthless, and in so doing, he aims to prove his worth.

The thing that bothers me about the whole uproar is that in the face of this turmoil there seems to be no positive solution available to offer the members of my race—no concrete answer to the massive need. Yet, in the midst of this seeming darkness, I am reminded that neither the fate nor the blessing of men is in the hands of men, and that ultimately only God can work and is working in the hearts of men. I must agree that a changed heart creates the only real change that is necessary in a life! What more could I covet for any people?

Meet Miss Cleo Davis

Cleo Davis is a sophomore student in Bryan College, preparing for future service in social work. In addition to a full academic load, she serves on the

staff of the *Hilltopper*, the student newspaper, and backs up the athletic teams as a cheerleader.



Cleo Davis

Cleo was born in Memphis, Tennessee, reared in Chicago, and now resides in Milwaukee, Wisconsin, where her father is a superintendent for American Paper and Plastics Products and pastors the Lighthouse Gospel Chapel. Cleo is the eldest of five children.

She is a graduate of West Division High School in Milwaukee, where she served as a member of the Student Council, the Dramatics Club, and the yearbook staff. She was vice president of the Pep Club and chairman of the Arrangements Committee for the January Class of 1966. During summer vacation times she served as a counsellor for eight-to-twelve-year-old girls at Circle Y Ranch, a Bible camp.

Cleo dates the turning point in her own life from the time she accepted Jesus Christ as her personal Saviour, having been led to that commitment by her father when she was twelve years old. She is thus able to view her own problems and those of her race from a new perspective. It is this point of focus that gives her article special significance and is the reason for selecting it to be included in this issue of the *BLUEPRINT* with Dr. Miller's article concerning the Christian's responsibility in this area of our national life that is currently so much in the forefront of the news.

Presenting . . .

Dr. J. Furman Miller

J. Furman Miller has been Professor of Education and chairman of the Education Department at Bryan College since 1959. He also teaches Old Testament Survey and Poetical Books in the Bible Department and is director of the testing and student teaching programs of the College. He served as registrar of the College through the 1965-66 academic year. Prior to coming to Bryan, Dr. Miller served as registrar and Professor of English and Bible at Toccoa Falls Institute, Toccoa, Georgia, 1946-59.



Dr. Miller

In addition to his work at the College, Dr. Miller has pastored the Cumberland Presbyterian Church in Dayton for the past eight years. Previous pastoral experience includes the First Baptist Church of St. Paris, Ohio, and two Southern Baptist Churches near Toccoa, Georgia.

Dr. Miller was born and reared in Lima, Ohio. He received the A. B. degree from Denison University and the M.A. degree in English from Ohio State University. He is also a graduate of the Nyack Missionary College in Theology and completed the course and language requirements for the Ph.D. in English at Emory University. He holds the Ed.D. degree from the University of Georgia.

The Millers have three sons, two at home and one a junior majoring in music at Tennessee Technical University. Mrs. Miller serves as assistant librarian at Bryan College.

In addition to his teaching, preaching, and administrative responsibilities, Dr. Miller finds time also to write. His articles have been published by *Eternity Magazine* and rather frequently by *The Alliance Witness*. Much of his writing is on timely subjects, such as the one in this issue on "The Christian and Civil Disobedience."

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is located at Dayton, Tennessee, in the world-famed Tennessee Valley, 38 miles north of Chattanooga, on U. S. 27. A standard four-year liberal arts college, Bryan offers the Bachelor of Arts and Bachelor of Science degrees in eighteen major fields of study. The College is conservative in theology, evangelical in practice, and aspires to be an undergraduate college of first-class academic quality, thoroughly Christian in character, emphasizing educational excellence and a Biblical spiritual life in an environment of culture.



Resistance to any authority—whether in the home, in school, the office or factory, or even in the church—is contrary to the revealed purpose of God. Only by submission can you follow Christ. To do otherwise is to be infiltrated by the spirit of Antichrist.

The Christian and Civil Disobedience

By J. Furman Miller, Ed.D.

The past summer brought its usual perennial epidemic of civil disobedience. In view of such, it is high time for every citizen to reassess his own attitude toward civil disobedience, and to do so in the light of God's Word.

Obviously it is impossible to treat this subject in depth in a brief article; however, there is a certain advantage in such limitations which necessitate the discovery of a mountaintop principle, a landmark sufficient to guide us through the forests of specific cases. Romans 13:1 and 2 provide such a principle: "Let every individual be obedient to the ruling authorities The man who rebels against such authority is resisting God's appointment" (Weymouth translation). Peter, in his letter, also says, "Submit yourselves to every ordinance of man for the Lord's sake" (2:13). Any attitude toward civil disobedience which violates this teaching is manifestly false.

INEVITABLE TENSION

But at this point there arises an inevitable source of tension. To whom was Paul writing? Can we apply this teaching to those who do not believe? Obviously the teaching of Scripture on this subject has no bearing whatsoever on the activities of unregenerated men. This principle applies to sons of the King and to them alone. Herein is the source of much confusion concerning a man's duty to God and to his state.

In order to understand this principle more fully, consider the place of this teaching in Paul's treatise to the Romans. In the first three chapters, he wrote as an attorney presenting God's case, His law for man.

As Father-Judge, God must abide by His own decree that all have sinned and come short of His expectations of rightness in man's relationship to Himself. All are shown to be guilty; the death penalty is obligatory.

As Son-Advocate, however, the Saviour appeals to another law, not annulling the first, but rather completing its intent. The Son appears in the place of the condemned man and offers Himself a ransom, offers His own righteousness in the stead of the unbelief and rebellion in the heart of every man.

As the Spirit of Life, the Holy Spirit presents Himself to enable the believer to live in this new relationship to God, to walk as one who has submitted to His divine control and enabling. Without this relationship it is as impossible for a man to live the Christian life as it is for an unregenerated man by his own effort and resources to become a son of God.

Therefore, Paul insists that just as you must submit to God's decree concerning sin, to Christ's righteousness as the only alternative to judgment, and to the Spirit's control in your life as a believer, you must also submit to God's revealed principle governing the believer's relationship to the state in which he lives.

If all men were righteous there would be no problem. And if all believers, positionally righteous, were such in every detail of their daily lives, there would be no problem. But alas, the divine water of life is received in earthen vessels! Tension arises because of conflict of interests, of authority. Until all men are transformed perfectly into the absolute likeness of God—at the appearing of Jesus Christ—authority is essential. As Tillich wrote, "If law is not internalized in conscience, then conscience must be externalized in law Laws are not passed to make bad people good, but innocent people safe."

ATTITUDE TOWARD SECULAR POWER

Paul was confronted at Rome with exactly the same kind of situations which confront believers today. Claudius had been poisoned, Caligula murdered, and Nero was behaving like the madman he was. What kind of relationship was due Rome? What was (and is) the divinely prescribed attitude of the believer toward a government torn by civil strife, with civil disobedience rampant?

Also, in Rome, the Jews, some of whom had become Christians, were behaving in their customary turbulent manner, mistaking tragically their prophecies of a glorious kingdom as referring to a temporal state established by carnal means. Because of their continual civil disobedience the Jews were expelled from Rome (Acts 18:2). This activity led ultimately to the fall of Jerusalem before the invading forces of Titus in A.D. 70. Add to this the tension created by the Roman emperor's assumption of authority over men's religious convictions as well as over their political existence, and you see how analogous the situation confronting Paul was to that facing a believer today.

Thus, the principle was enunciated with unmistakable clarity: The state (even Rome!) is of divine origin and exercises a divine function. Then submit! Government is God's check on human lawlessness and rebellion against God. Therefore (the logic is unmistakable), every believer must submit as a sinner, as a son, as a citizen of two kingdoms, as one subject to tensions which can be resolved only by submission to the authority of God.

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RESISTANCE TO AUTHORITY

Resistance to any authority—whether in the home, in school, in the office or factory, or even in the church—is contrary to the revealed purpose of God. This is the mountaintop principle, the only safe guide through the forest of human wickedness and tyranny. Submit even when to do so (rather, because to do so) militates against every impulse of your old, self-asserting nature. Only by adhering rigorously to this principle can you be crucified with Christ and follow in His steps. Submit, because to do otherwise is to resist the authority of God over your life, to be lawless, to become infiltrated by the spirit of Anti-christ.

Submission is never negative; it is the most manly, most courageous, most holy activity of the human will. Yet always remember to whom you are submitting your case. Would you employ a lawyer in a civil trial and then tell him how to conduct your case? How much more, when you submit the tension to God, will He assume the responsibility to do that which is eternally right and for your best interests!

In submitting to God your painful feeling of injustice—because the principle concerns our need for authority, for due process of law in the civil aspects of this consideration—you may appeal through lawful means for redress of wrongs. James warns believers against going to court among themselves, as if Spirit-indwelt men could not work out their problems without the aid of civil adjudication! But in other relationships there is nothing in Scripture prohibiting our acting as Paul did when he appealed to Caesar. This was certainly the opposite of the lawlessness rebuked by our text, and it accomplished God's will for the apostle.

Thus, we are always to submit our grievances to God, and we may in civil matters use legally approved means, such as challenging a law we feel to be unjust in order that its status may be legally tested. But we are not allowed to go to court among ourselves.

CONFFLICT OF INTEREST

We are frequently reminded by those who would justify civil disobedience that Jesus continually broke the laws; but these critics are apparently unaware that He ran afoul of religious laws which violated divine laws and that He came to fulfill, not to abrogate, the Law of God. He never broke a Roman law. This is an important distinction.

There are cases, however, as in Acts 5:29, where this authority of God invested in men is turned against God so that the believer is required by law to act in such a way as to effect a denial of God. In such cases, it is obviously better to serve God than man. Peter, for example, was imprisoned for obeying the command of Christ to go into all the world and preach the gospel. Should he therefore submit and quit witnessing? No, because he was obeying a higher law than the anti-God ordinances of religious men. But even then his attitude was one of love and meekness, for he had submitted his case to the Father in heaven. Therefore, even though one should be imprisoned or persecuted for obeying the specific commandments of God rather than the directly contrary commandments of men, God always has His angels of deliverance! What an elaborate guard Rome furnished to watch an empty cage!

Thus, there is absolutely no place in Scripture for lawlessness; the Anti-christ, not the believer, is called the lawless one. We must ask God to keep our minds from becoming infected by this spirit of Anti-christ increasingly powerful in the world today. And He will send angels, if need be, to deliver us!

THE DIVINE PRINCIPLE

Accept the challenge of submission as outlined in God's Word, and you will find a rewarding deliverance from tension and conflict in your mind. Submit as a sinner to the Father's judgment, as a recipient of the righteousness (law abidingness) of Christ, as a believer controlled by the Holy Spirit. Wherever there is need for authority submit to God; He has ordained it this way. Wherever there is denial specifically of this authority, submit to God resisting the direct anti-Christian edicts of men. Submit that you may win them. There is no other way.

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BRYAN BLUEPRINT

A Journal of Contemporary Christian Thought, Issued Bi-Monthly by Bryan College

THE BOOK OF BOOKS

By Bernard R. DeRemer

As Sir Walter Scott lay dying, the great literary giant requested, "Bring me the book." His attendant naturally asked, "Which book?" "There is but one book — the Bible!" Indeed, the Bible does transcend all other books — in its divine origin, message, and mission. Actually it is a library of sixty-six books, containing 1,189 chapters and 31,172 verses.

The name *Bible* itself (Greek, *book, papyrus*; by extension, *authority*) does not occur in the Scriptures. It was given by common consent and usage about the fifth century A.D. to the Bible we know today. Paradoxically, it is the most widely distributed, passionately loved, and bitterly hated of all books.

Dr. Frank Luther Mott, in his scholarly *Golden Multitudes* (New York: Macmillan, 1947) declared that "strictly speaking, there is only one all-time best seller — the Bible, and all others are only 'better sellers' or 'good sellers.' It is probable that there was never a year in American history in which the Bible did not excel the next best seller."

In 1966 alone, the United Bible Societies distributed world wide more than 87 million Bibles, Testaments, portions, and selections. The Bible or some portion had been published in 1,280 languages and dialects by the end of 1966. But in recent years, some conflicting and confusing statements have appeared concerning the translation and comparative circulation of various other works.

Mr. Bernard R. DeRemer, of Washington, D.C., is a Christian free-lance writer who has had wide and varied experience with both secular and Christian publications. A biographical sketch appeared in the September, 1967, issue of the BLUEPRINT.

World Bible Reading Month was sponsored last November by the United Bible Societies "to emphasize the spiritual and ethical need for a rededication to the reading and study of the Scriptures."

Through the years Bryan College has been committed unreservedly to the inspiration of the Scriptures and to their authority in all matters of faith and practice.

Therefore, at the beginning of this new year, this issue of the BLUEPRINT is dedicated to the Book of Books, to reaffirm Bryan's historic commitment and to join the Bible Societies in their call to a rededication to the reading and study of the Word of God.

UNESCO publications, based on reports by national bibliographic services of each country, have listed a higher number of translations for the works of Khrushchev and Lenin than of the Bible in certain years. However, the American Bible Society points out that "these listings cover only *new* translations and revisions, not simply reprints; some countries do not have national bibliographic services or do not report promptly; and long before Communist publications began to reach their present large volume, the Scriptures had been extensively translated and published. By far the largest number of Bibles, especially in English, are reprints of editions of the King James Version (a 350-year-old translation) in formats in use for years. The Communist writers are represented by many-volumed sets of their works, as well as by pamphlets."

The Bible Society goes on to say that "this, of course, does not indicate that the Communist challenge to faith is not dangerous, but that men of religious concern have a foundation of achievement, which strengthens their cause." In summary, "According to the best information in the possession of the American Bible Society, it can now be said that over the years the Bible is still the world's best seller."

Don Wharton, in *Reader's Digest*, pointed out that "history shows one thing clearly about Bibles and other books: Many get sales running into the millions, a few into the ten millions, but there is only one book with sales measured in the hundred millions. That is the King James Version of the Bible, the all-time English language best seller . . ." ("The Greatest Bible of Them All," by Don Wharton; December, 1961, *Reader's Digest*, used by permission).

The author of the Bible is, of course, the Holy Spirit, Who verbally inspired the original autographs, as indicated in II Timothy 3: 16, 17 — "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." The Holy Spirit used some thirty-five human authors, over a period of 1500 years, to produce a book of marvellous unity and diversity. It is divinely profitable for teaching, reproof (conviction), correction (restoration), and instruction (child-training) in righteousness.

The Book of Books has been read, studied, memorized, loved, and followed by countless multitudes through the centuries. Instances of its inspirational use are, of course, legion. Like many others, the late Dr. H. A. Ironside, pastor of Chicago's Moody Church and an outstanding Bible teacher and author for many years, read the Bible through at least once a year. He completed his first reading at the tender age of eight; the following year, he read it twice; and when he was fourteen he "caught up with himself," as he put it. All who heard him expound the Scriptures so powerfully, quoting great portions from memory, or read the volumes that flowed from his pen, rejoiced in his unique, fruitful, Bible-centered ministry.

According to *Christian Times*, "Leslie Grove of Stouffville, Ontario, recently completed reading the Bible through for the 235th time. It may be a world record. Mr. Grove, a layman in the United Missionary Church, now 81, has always been a great lover of the Scriptures, and for many years has read the Bible several times a year. In 1962 he reached the 100 mark. In the five years since then he has read the Bible through another 135 times — an average of once every two weeks. 'Every time I read the Bible,' he says, 'the more I love it, and the deeper the truths I see in it.'"

Sir Walter Scott wrote in *The Monastery*:
Within that awful volume lies
The mystery of mysteries.
Happiest they of human race
To whom our God has granted grace
To read, to fear, to hope, to pray

To lift the latch and force the way
And better had they ne'er been born
Who read to doubt or read to scorn.

But from ancient days some have read to doubt and scorn, and even set out to destroy the eternal Word of God! A certain king heard a Bible passage which he bitterly hated, because it spoke in no uncertain terms of coming judgment. So he took out a knife, cut up a few pages at a time, and cast them into the "fire on the hearth burning before him."

However, God's purposes were not so easily thwarted. He supernaturally revealed to His servants "all the former words that were in the first roll which Jehoiakim the king of Judah hath burned," and today we read the entire episode in Jeremiah 36. The king and his Bible burning are largely forgotten; the Word of God stands infallible, indestructible.

Roman Emperor Diocletian's famous edict of 303 went even further, ordering that "all copies of the Scriptures should be surrendered and burned, that all churches should be closed, and meetings of all Christians banned." A decade later, Christianity was the state religion of the Roman Empire!

And the time would fail us to tell of Voltaire and the other ambitious apostles of destruction. Satan still seeks in every way to deny, discredit, or destroy God's Word and work. Someone has said that men reject the Bible not because it contradicts itself but because it contradicts them.

As summed up by Adolph Saphir in *The Divine Unity of Scripture*, ". . . Notwithstanding . . . that pagan Rome sought to kill the Bible, and papal Rome to imprison the Bible, Rationalism to emasculate the Bible, French infidelity to deride the Bible, Pantheism to bury the Bible, and this modern criticism to remove the Bible to an indefinite distance from the generality of mankind — the Bible lives, like the Jews Pharaoh tried to drown, another king tried to burn, and Haman tried to give up to an ignominious death."

"Forever, O Lord, Thy Word is settled in heaven" (Psalm 119:89).

How precious is the Book divine
By inspiration given;
Bright as a lamp its doctrines shine
To guide our souls to heaven.

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The Bible -- Inerrant?

By John C. Anderson, Th.D.

Every period in the history of the church has been confronted with some basic problem of doctrine. These problems have ranged from the controversies concerning the person of Christ in the early centuries to that of salvation in the period of the Reformation. No problem, however, was so basic as that which confronts today's church — the authority and inerrancy of the Scriptures themselves.

Whereas the problems of the past were settled by reference to the Word of God, *the present crisis involves the standard itself*; in other words, the Bible is in the crucible of trial. Montgomery, in the *Bulletin* of the Evangelical Theological Society, Spring, 1965, said: "All other issues of belief pale before this issue, and indeed root in it; for example, ecumenical discussions, if they are doctrinal in nature, eventually and inevitably reach the question of religious authority — what is the final determinant of doctrinal truth, and how fully can the Bible be relied upon to establish truth in theological dialog?"

CAUSE OF THE PROBLEM

The *degree or extent* of inspiration, rather than inspiration itself, is the primary problem. Inerrancy of the Scriptures means their *freedom from error* of any sort in the original autographs; inerrancy does not extend to copies or translations. Some will admit the inspiration of the Scriptures but are not willing to accept absolute inerrancy.

Biblical inerrancy is not a recent concept; whereas, errancy has been gaining prominence in recent years. Although there is no concise statement of the doctrine itself in either the Old or New Testament, inerrancy has been held from the days of Christ Himself. Harris, in the *Bulletin* of the Evangelical Theological Society, Winter, 1966, says: "This doctrine of the inerrancy of Scriptures is pervasive, ancient and basic. Why has it been held so universally in all ages? Whatever may be the bases for this belief, they must be strong and powerfully persuasive to Christian hearts and minds."

Such prominent men in the history of the church as Augustine, Calvin, Luther, Warfield, and Hodge, to cite but a few, are among those who believed in an inerrant Bible. Suffice it to say, with Warfield, in *The Inspiration and Authority of the Bible*, p. 112: "The church has always believed her Scriptures to be the book of God, of which God was in such a sense the author that every one of its affirmations of whatever kind is to be esteemed as the utterance of God, of infallible truth and authority." Such a statement does not infer that there were no detractors present in every age. The Scriptures have always had adversaries, such as Cerinthus, Celsus, Voltaire and similar company.

What has caused the crisis to arise at this point in the history of the church? Lindsell, a historian, in the *Bulletin* of the Evangelical Theological Society, Winter, 1965, says: "The eighteenth century marked a definite point of departure on the subject of inspira-

The Current Question concerning Biblical Inerrancy has placed the Bible in the Crucible of Trial.

tion. Sparked by the writing of John Locke in the seventeenth century, the next two centuries were characterized by the rise of Rationalism, Romanticism, Evolution, and higher criticism.

The development of the scientific method and the elevation of human reason, then, constitute the basic cause of the current problem. Scientific investigation, it is said, has produced evidence contrary to Biblical truth, for example, supernatural creation.

The outworking of the rationalistic approach relative to the Bible is clearly evident. A famous historian of another day, Bury, in *A History of Freedom of Thought*, p. 172, has written: "During the last three hundred years reason has been slowly but steadily destroying Christian mythology and exposing the pretensions of supernatural revelation." Lindsell, in the *Bulletin* of the Evangelical Theological Society, Winter, 1965, paints the picture as follows: "The Bible under this attack ceased to be a book with the stamp of the divine upon it. It became to the critics a human document composed by men who were no more inspired than other literary figures and certainly not to be fully trusted for ultimate truth in theological or other areas of witness." Though paradoxical, yet natural, fallen man has established himself and his intellect as judge of the truthfulness of the Word of God (see Romans 1:21-23). Where the Bible does not conform to rationalistic scholarship, it is declared to be errant and, therefore, considered to be the product of fallible man.

IMPORTANCE OF THE CONCEPT OF INERRANCY

The assertion that the Bible is inspired but not inerrant opens Pandora's box to many far-reaching evils. Every man would be a law unto himself to judge the truthfulness of the Scriptures. Even with the concept of inerrancy scholarly men who love the Word of God occasionally must admit, because of inadequate evidence, that they do not know the answers to seemingly discrepancies. The need for an infallible revelation is self-evident, and some restraint, at least, is imposed by the concept of inerrancy.

Ryrie, in *Bibliotheca Sacra*, April-June, 1963, relates the concept of inerrancy to the character of God, to inspiration, to the Bible's witness concerning itself, and to authority. In the nature of the case, the character of God determines the nature of the Scriptures. They speak of Him as a God of truth (Romans 3:4) and as One Who cannot lie (Titus 2:4). If such propositions be admitted, then any revelation derived from Him must be inerrant.



Dr. Anderson, professor of Ancient Languages at Bryan College and chairman of the department since 1955, is a graduate of Moody Bible Institute in the pastor's course. He received his B.A. in English from the University of Illinois, the Th.M. and Th.D. in Greek from Dallas Theological Seminary in Texas. In addition to teaching at Bryan College and pastoring in the local area, Dr. Anderson is engaged also in a Ph.D. program in classical philology at the University of Illinois. A more complete biography has been deferred to a later issue in order to give full space to this article.

Charles Hodge, in *Systematic Theology*, I, p. 153, says, "The infallibility and divine authority of the Scriptures are due to the fact that they are the word of God; and they are the word of God because they were given by the inspiration of the Holy Ghost." If the Scriptures are not inerrant when they speak about scientific and historical facts, how can they be inerrant about God's character?

The doctrine of inspiration, likewise, would be jeopardized without the corollary concept of inerrancy. How can all Scripture be inspired (2 Timothy 3:16), and yet contain errors of fact? Inspiration is in danger of becoming a meaningless concept. Payne, in the *Bulletin* of the Evangelical Theological Society, Winter, 1967, says: "Those who resist inerrancy tend to express themselves on the mode of inspiration rather than on its extent. They may protest, for example, that the Bible is God's word, as well as man's, or that its teachings are ultimately authoritative; but so long as these declaimers refuse to indicate which portions constitute "teaching" their protests decide little or nothing."

If the Bible cannot be trusted in all points, how can it be considered to speak truthfully with reference to itself? The argument can be extended to the authority of the Bible. If the Bible is not truthful and authoritative relative to itself, can it be considered authoritative in any area? Must the fallible human intellect with its subjectivity indicate what is true? Warfield, in *The Inspiration and Authority of the Bible*, p. 181, says: "The authority which cannot assure of a hard fact is soon not trusted for a hard doctrine." Thus, an inerrant Scripture is basic, not only to itself, but also to its authority.

BASES OF INERRANCY

The foundation of any building is important and determines the nature of the superstructure that may be erected. Although we do not agree with many doctrines of the Catholic Church, it is interesting to observe with Lindsell, in the *Bulletin* of the Evangelical Theological Society, Winter, 1965, that "it may be said without fear of contradiction that the Roman Catholic Church in its official position has always clung to an inerrant Scripture."

To the historical evidence might be added the findings of archaeology. To the writer's knowledge, the science of archaeology has not uncovered one disconcerting fact to disprove or challenge the in-

errancy of the Christian's Bible. Montgomery testifies, in the *Bulletin* of the Evangelical Theological Society, Spring, 1965, that "the present climate of research is more hospitable to an inerrancy approach than was the nineteenth century or the early decades of the twentieth. Archaeological work daily confirms biblical history in ways which liberal criticism would have regarded as patently impossible a few decades ago."

External evidence is valuable, but the testimony of the Scriptures to themselves is the real issue, involving the testimony of Christ and the apostles. The apostles obviously received their authority from Christ Himself and naturally reflected the things for which He stood. Harris, in the *Bulletin* of the Evangelical Theological Society, Winter, 1966, said: "The witness of Christ is plain . . . Luke 24 gives Christ's resurrection testimony. Luke 16:29, 31, speak of the Bible as a more effective witness than a resurrection of the dead would be. Luke 16:17 declares that the Bible is true to the smallest letter. Matthew 5:17 is probably a parallel passage and declares that the book — the Law and the Prophets which is a standard New Testament designation of the Jewish canon — is perfect to the jot and tittle. Clearly, verbal inspiration was taught by Christ." To Christ, "the scripture cannot be broken," (John 10:35), was a meaningful reality. In a concluding passage, Harris said: "The authority of Christ is an adequate basis for belief in Biblical inerrancy."

No believer has ever found the Scriptures to be a purveyor of falsehood in any area. Ryrie, in *Bibliotheca Sacra*, April-June, 1963, says: "But, accepting the witness of Scripture to its own inerrancy, when he meets a problem for which he presently has no solution, he places his trust in the Scriptures rather than his fallible mind. After all, the Bible has proved its reliability in many ways and in many areas, and it is worthy of our trust."

In conclusion, the question, "What shall we then say to these things?" (Romans 8:31) might be asked with Paul. The doctrinal basis of The Evangelical Theological Society has been simply stated as "The Bible alone, and the Bible in its entirety, is the Word of God written, and therefore inerrant in the autographs." Bryan College echoes the words of Martin Luther, who, at another critical point in history, said according to the earliest printed version, "Here I stand, I cannot do otherwise. God help me. Amen."

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A Journal of Contemporary Christian Thought Issued Bi-Monthly by Bryan College

A TIME OF UNCERTAIN SOUNDS*

By WALTER R. COURtenay, D.D.

I grew up to the sound of bugles and bugles have always had specific meanings for me.

It was the bugle that announced reveille, time to get up. It was the bugle that announced chow time. It was the bugle that commanded advance, that ordered the charge, that announced retreat in battle, the retreat of the colors, and sounded taps when the day was done. With buglers there was no place for confusion. They were supposed to know the call to be used, and to use that call in response to a definite order. Each call was definite, distinct and decisive, and those trained under the sound of the bugle were supposed to hear and to obey promptly.

The whole of life needs such an ordering. Only such an ordering can make for organization, sure purpose, unity and purposive progress. In our own personal lives as Christians, we above all the people of the world, are supposed to hear and to obey the trumpets of God.

As Christians, we are also supposed to remember that our own personal lives are bugles, bugles that say something to the world, and through which God is striving to say something to all mankind.

Your life, like mine, is a trumpet in our society, a bugle, if you please. It has a distinct place in America today. Yet, many of the bugle calls of our personal lives are muted. Many are unclear, creating disorder rather than order. Many are sounding the charge when the mess-call is all that is needed. Many are announcing retreat when a charge is in order, sounding taps when it ought to be reveille.

Each life that is Christian in any deep sense ought to know the trumpet calls of God, and the trumpet calls of responsibility. Each life ought to avoid confusion in the use of the calls and each life

ought to avoid indecision. "For if the trumpet gives an uncertain sound. . . ."

That which is true of the individual life is certainly true of government. It is very difficult for us in our day to know what our government is saying. We are bewildered as we try to decide whether what is being sounded is for the national good, or merely for the advantage of the administration in power or one that is trying to get into power.

FORTY-ONE PERCENT INCREASE

I turn, for example, to the crime problem in Washington, D.C., the capital city of this nation. One of our Congressmen, a few weeks ago, wrote his constituents urging them not to come to Washington this summer on vacation because he said, the streets are unsafe. One can believe it when he stops to realize that as bad as the crime situation was in Washington in 1966, it has now worsened to the extent of 41 percent.

I hear no clear trumpet in Washington calling men to do something definite and concrete about the situation that exists there. Unfortunately, in a time when our Negro people are striving for recognition, places of responsibility, and the opportunity of participating to a larger degree in the life of this nation, most of the offenders in Washington are of that race. This, unfortunately, is true in all the large cities across America today, a definite embarrassment to the better people in the Negro race, a definite embarrassment to our government and to all of us.

We are tolerating things these people say and do today which would not be tolerated if the people were white. I presume, it is for the sake of votes rather than the ordering and re-ordering of society.

Such activities are not caused by poverty or lack of educational opportunity, but primarily because of meanness in human nature, laziness, and the desire to loot and to destroy.

TOWARDS ANARCHY

There is something quite different between a quiet demonstration and a riot that burns down buildings, loots stores, and forces businesses to close their doors. Unless there is a trumpet call in America now to put an end to this stupidity, we are headed for anarchy, and, we will be unable to save our nation

*Reprinted by permission from THE PRESBYTERIAN JOURNAL, January 31, 1968. Dr. Courtenay is pastor of the First Presbyterian Church, Nashville, Tenn.

from that minority of our people, white and black, which is unworthy of citizenship within this nation.

I turn also to our *welfare program*. It is amazing that in spite of the millions of dollars that we have spent on slum clearance, and on welfare, that the slums continue and they grow larger. But slums, to some degree, are internal states in people and not just social phenomena. The recipients of modern welfare are now organizing themselves into unions and committees for no purpose other than to get larger handouts from the federal government.

I hear no clear trumpet out of Washington calling upon our people to resort to self-help, self-reliance, and self respect, the blessed trinity of Americanism that built so much greatness into this nation in its yesterdays.

We are living in a time when we are striving to do something about waste in America. We are striving to find solutions to the problems of air and water pollution, but we are doing very little about the pollution of society by worthless people.

A pertinent fact of existence is that a certain percentage of human beings are bound to end up as wasted lives. In spite of all the help offered by homes, schools, churches, communities, psychiatrists, sociologists and government agencies, a certain percentage is bound to end up being nonproductive, nonconstructive, noncooperative, wrongly motivated and wrongly willed.

WASTE NOT, WANT NOT

We do not like that fact, it is a conclusion most of us refuse to reach, but it seems to me that this is a conclusion that demands recognition. We come to grips with the problem of pollution of air and water, but the greatest pollution of our day is not of air or water, but of society.

In many cities like my own there are church-sponsored programs created to deal with the hippies, the hoppies, the beatniks and the useless. The sponsors have defended the local program as a Christian attempt to reach these people for Christ, but as far as I know, there has been no overt Christian emphasis in the program, no convert to Christ, and no person added to the church or to community usefulness.

This concern for the unwashed, the unshaved, the unshorn, and the uninterested may be worthy of our praise, but we have every right to question the methods used. And some time soon we ought to become interested in congregations of normal people and not merely the abnormal few, the victim rather than the criminal, the raped rather than the rapist, the murdered rather than the murderer.

Every society has human waste. Although there is not much we can do about it, let us recognize it. Every American ought to know garbage when he sees it and smells it, and we do not need a government program to help us recognize it, although we may need a program to teach us how to deal with it.

I turn now to *Vietnam* and the *Great Society*, where stands national prestige versus votes in 1968. Our people are divided concerning Vietnam simply because there is no clear certain trumpet being sounded. There has been no declaration of war. There has been no harnessing of our powers to win. The nation is not behind the effort — not really!

The only positive trumpet sound I hear in our day is Jewish, not American, and the Jews have earned the right to freedom and to space. They have proved that right by what they have done agriculturally, industrially, educationally, and culturally within the boundary lines of Israel. Anyone who has been to Israel or has read much about it must recognize the fact that they have used their time, their talents and their money better than any other nation on the face of the earth, including the United States of America.

The Vietnam war ought to end, but it must end on a note of victory for the West. It must end with victory on the side of those who have been willing to confront Communism in the jungles, and until a clear trumpet sounds in the United States, free of political considerations, our sons are going to continue to fight, to suffer and to die in the jungles of southeast Asia, without any hope of our ever winning.

A CALL TO HONOR

We have to decide which is to receive the concentrated attention of our people, the war in Vietnam or the programs that make permissiveness a destructive part of every area of domestic life.

(Continued on back page)

BRYAN COLLEGE is located at Dayton, Tennessee, in the world-famed Tennessee Valley, 38 miles north of Chattanooga, on U. S. 27. A standard four-year liberal arts college, Bryan offers the Bachelor of Arts and Bachelor of Science degrees in eighteen major fields of study. The College is conservative in theology, evangelical in practice, and aspires to be an undergraduate college of first-class academic quality, thoroughly Christian in character, emphasizing educational excellence and a Biblical spiritual life in an environment of culture.



WILLIAM JENNINGS BRYAN ---

CHRISTIAN REFORMER

By WILLARD H. SMITH, PH.D.

When I began seriously to study United States history in college and university, and also when I commenced teaching it, I noticed that so many writers, including historians, did not treat the Commoner very favorably. I began to wonder why this was. The more I read on Bryan and his period the more I wondered. None of the half dozen or so biographies published in the 1920's and 1930's, in my judgment, seemed adequate. They were either over friendly or too critical, and none was written by a historical scholar.

But even historians, until very recently, as Claude Bowers has said, have generally "failed to do remote justice to Bryan." I began to wonder whether his forthright stand on religion might have had something to do with the unfavorable assessment of him which so many were making. The greatly distorted image of Bryan projected at the Scopes trial in 1925 by Henry L. Mencken, Clarence Darrow and others, and more recently the play and movie, "Inherit the Wind," were no doubt two of the important factors which tended to conform the stereotype of a narrow-minded, unintelligent bigot. This suspicion that the hand of history had not dealt fairly with the Nebraska statesman, added to my interest in him since boyhood days, plus the fact that his life fell in the period of my specialty, recent American history, constituted a set of circumstances which made research on his life a natural for me.

Interestingly enough, it appears that other historians, unknown to me at the time, had similar ideas about the need for scholarly research on the Commoner. I am amazed at this new interest among scholars in Bryan. In the last few years historians Paul Glad, Paolo Coletta, and Lawrence W. Levine have published new books on him and others are in the process. By and large, in these recently published works a new and fairer picture of him is emerging.

Some writers have supposedly seen a contradictory change in attitudes from those of his younger years. The stereotyped view is that, even though he was a progressive and a reformer in his younger days, after World War I he became a reactionary and an anachronism, promoting Florida real estate and fighting evolutionary windmills. One of his earlier biographers put it this way: "A radical all his life, Williams Jennings was to end his days an ultraconservative." This view is far from correct. It is true that he gave more attention to religion in the 1920's,

In the larger public, including the educational world, Bryan College is handicapped by an historical curtain deriving from its name, its location, and its historical background. In the process of working for full accreditation, it has become clear that some people are not able to get past the Scopes Trial of 1925; and one educational official has said that the movie "Inherit the Wind" alone has done untold damage to the college. He advises that we should abandon any stance of silent protest to this kind of abuse and meet the issue in a forthright manner with a positive public relations effort.

The article below is a resume of the 1967 Founders Day address by an historian who takes a look at the problem. Dr. Smith develops the theme underscored by John T. Scopes last year in a national television program (at the time his Memoirs appeared) when he said of Mr. Bryan that "he deserves better" than the evaluation which has been made of him based on the Scopes Trial of 1925.

— Theodore C. Mercer, President, Bryan College

This does not mean that he was now less interested in social and political means to attain the good society. He simply was using both approaches.

Even Bryan's fight against [theological] modernism and evolution, as Lawrence W. Levine has well pointed out, is to be interpreted partly in the light of his fear of the influence these theories might have had in slowing up the march toward social reform and progressivism. This was not a new fear on the part of Bryan, although it is true that he began to act on it in the 1920's more than formerly. As early as 1905 he saw the possible detrimental effect of social Darwinism on reform and progressivism.

Bryan was a man who stirred strong reactions in people. Not many were neutral about him. Or at least the proportion of people reacting strongly to him, one way or the other, seemed to be larger in his case than with most other men. There were those who despised him, but there were the many who loved him. Examples of both can be found in his correspondence.

It is my belief that Bryan will be found at the bar of history to be more nearly right in his various positions than has frequently been assumed heretofore. There will continue to be differences of opinion, of course, especially as to details. Already, as stated above, a new interest among historians in the Commoner has resulted in a new and fairer picture of him, where a serious effort is made, not to exalt nor pillory, but to understand the man. Even of his religious views, on which he was criticized most harshly in his later years, the reassessment will probably be fairer than the present prevailing one.

Though much has been written on his fight against the teaching of evolution in the public schools, and especially on the Scopes trial, this phase of the crusading Commoner's life still awaits the steady hand of the scholar who can give it a full, unemotional, and unslanled treatment. When the reappraisal is completed (if indeed that ever occurs in history!) Bryan will appear as a more attractive figure, but of course still human and imperfect. Being human, he made mistakes. But despite whatever mistakes he made, the crusading reformer, on balance, was a great force for righteousness and the higher morality in this country and influenced many, many people for the higher good. About this there is no question. His chief concern in his religious addresses and writings of his later years was to resist the growing secularism, to insist that God had made man,

Dr. Willard H. Smith is professor of history and chairman of the division of social sciences of Goshen College, Goshen, Indiana, from which he graduated in 1928 and where he has served on the faculty since 1929. He received his master's degree from the University of Michigan in 1929 and the Ph.D. degree in history from the University of Indiana in 1939. The full text of Dr. Smith's address will be available in pamphlet form from the college public relations office.

unlike the brute, with a living soul, and to emphasize a Biblical Christianity that came from God rather than man.

To me, one of the inspiring things about the crusading Commoner was not only his far-sighted economic, political, social and religious ideas, but the way in which he was constantly working to put these into effect. He was a man of action. He was not the kind who could see wrong enthroned and do nothing about it. He often mentioned how thankful to God he was for the fact that so many of the reforms for which he had battled, and for which he had been greatly criticized, had been enacted into law. But as a man of action he could not stop there. He had to go on battling for those reforms still not accepted. And I can forgive a man who makes some mistakes when he does so much good. For the man who makes no mistakes is not likely to do much, if any, good either.

A TIME OF UNCERTAIN SOUNDS

(Continued from page 2)

Too much of our time and concern is being consumed by complainers and complaints that do not really matter. So much is spent on placating those who make no valid contribution to any part of American life that I wonder when we are going to honor those who are loyal rather than those who are disloyal, the patriotic rather than those who lack patriotism, those who are for God, country and peace, rather than those who are for indecency, atheism, disorder, and a dole society.

Our nation cannot go on permitting people to flout law and order. But where does one hear a trumpet sounding a clear call to put an end to our complacency and stupidity? There must be an end to the molesting of citizens and to the increase of crime but where do you hear a trumpet calling us to order?

Authority continues to deteriorate, vulgarity and sloppiness continue to increase. There is a continuing irresponsibility among the leaders of Negroes, teenagers, college students, yes, and college administrators. This is frightening, but the big trumpets are silent or sounding calls that do not make sense to rational men.

GOD'S OWN TRUMPET

I then turn to the *Church*. The Church was established and organized by God to be His trumpet. As long as the trumpet continues to give an uncertain sound, who is going to prepare himself for anything?

We have a Book, and that Book is supposed to be our text of truth. It is our only depository of the divine revelation made to us by God through Jesus of Nazareth. It is our only authority for the Church's existence, the Church's message, and the Church's mission. It is the only hope we have of a better world and a better day.

What does the Book say? The Book has much to say about God as the creating God, as a revealing God, as a redemptive God. The Bible also makes clear that God is a God of law, of discipline and a God of punishment.

The Book in which we put our trust and from which we draw our purpose and our power is not obsolete. It has much to say to modern man, and nothing quite so essential as the fact that modern man, in spite of all, is still a sinful creature in need of the saving grace of Jesus Christ. And there is saving grace through faith in Him whom God did send!

A SAVING GRACE

This is what the New Testament trumpet keeps saying. That is the Church's conviction, even though our Christian lives carry all too little dampness born of baptism and the tears of Christ. We need faith in Jesus Christ to be modern! That is a fact! Above all else we need that, for we cannot rightly be related to one another until we are properly related to God.

What modern man needs is the sound of a voice behind him, a voice he cannot ignore, a voice he dare not disobey, God's voice.

We need today authoritative trumpets and people who understand the sound of the trumpet and the order it brings. We need this in our own personal lives and in our government. We need it in our society, we need it in the Church. "For if the trumpet gives an uncertain sound who shall prepare himself for the battle?"

I find it difficult to make my peace with much that is part of modern life and I cannot help it, for you see I was trained in this fashion: if you are *somebody* you dress like it, talk like it, think like it, walk like it, worship like it, work like it. And if you are *nobody*, it just does not really matter!

So I cannot get used to vulgarity, indecency, cheapness, shoddiness, sloppiness, lack of patriotism, immorality, disrespect for authority, and indifference to God.

I cannot get used to it in the physical, social, moral, governmental or economic lives of our people. I pray God, therefore, that a trumpet is going to be sounded that no one can ignore, a trumpet that will harness us for battle, and will determine for us and for the future the security of this land, its purity and its progress, and in the end the peace and freedom of the world.

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Equipped to Resist And Stand And Win

By RONALD MEZNAR

People are sometimes interested in the impressions of a returned foreign missionary. He seems to represent a fresh perspective. The question is often asked him, "What do you think about the way our country is going?" But for the most part someone asks about "our young people" and usually there can be detected an attitude of pessimism colored by disgust when this one is posed.

Without pretending to have acquired a new set of insights, I am always ready to comment on one thing which I consider to be very helpful for our young people—exceedingly helpful—namely, an education in a Christian college. This can be a tremendous experience and a necessary one. Maybe only two years can be spent there in view of the academic demands of a given profession. Notwithstanding, they will be perhaps the two most important years in the life of that individual.



The Meznars

Ronald Meznar graduated from Bryan College in 1952 with a B.A. degree in English and received the B.D. degree from Grace Theological Seminary, Winona Lake, Indiana, in 1955. He and his wife, Gladys, who also graduated from Bryan College in 1950 with a B.A. in English, have served in Brazil since 1957 as education and literature missionaries under the World Evangelism.

They have three children.

This article first appeared in the January-February issue of the *BRYANETTE*, official organ of the Bryan Alumni Association, and is reprinted here to give wider circulation to a timely message.

We salute the graduates of 1968—both high school and college—and congratulate them on reaching this very significant milestone of life. This issue is dedicated to these young people who now stand at the crossroads of some of the most serious decisions of life. May they be given a proper sense of values, true purpose, and direction.

—The Editor

SPIRITUAL DROPOUTS ON SECULAR CAMPUSES

Recently, a pastor in Indiana wistfully asked me to pray for his son at the State University and for his daughter in nurse's training. They had both "lost the edge" on their testimonies for Christ and had become apathetic toward the church and distant toward the church's young people. He lamented that they were not holding up under the pressures of campus life. Two similar stories were told me in other places and I have become concerned again with the need for a thorough grounding in the faith for our youth.

No, I do not favor a "cradle to grave" isolation that champions a Christian hot-house education where there is no contact with the world, no give-and-take, no back-building witness before modern unbelief. We should not seek such a wall-less monasticism. And I am aware that many Christian young people go right into the secular university and survive. But I am concerned about the fatalities and the side-tracking, the scores of Christians that were totally unprepared to stand in faith and the others who were diverted from the "call to service" that they had received before entering university life.

The undergraduate age is an impressionable age. The sophisticated, agnostic professor impresses his students that a modern world has shucked religion. The fast crowd impresses its contemporaries that a new morality is "in." Suddenly it becomes embarrassing to be a Bible-believing Christian, and in this pressure wave not a few go under.

FAITH STRENGTHENED IN CHRISTIAN COLLEGES

Therefore, doesn't it make a lot of sense, and especially so in view of the improved academic excellence of our several Christian colleges, to encourage our teenagers to look toward the Christian campus? In such an environment there will be no attack on faith and Christian morals. Quite the contrary, sympathetic and qualified teachers will provide a truly Christian philosophy of education. And friends, by good example, will strengthen a resolve to live for Christ.

Admittedly, I'm partial. It was at a Christian college that I received a liberal education, made friends who inspired me to live for Christ, met the girl who became my wife and mother of my children, and heard the call of God for missionary service. The very foundations of my life were laid on a Christian college campus.

ARMS AND ARMOR FOR THE BATTLE

Thus, with the question posed, my "new impression" on what our young people need can merely be the old one a little more intensified. The world is as hostile as ever to the faith; university classrooms remain the strongest citadels of attack on the Word of God; the emerging generation is indeed in full scale rebellion against the old values. A thousand evidences convince us that these are "perilous times." The question is: Are our young people, upon graduation from high school, really prepared spiritually for the total onslaught? The church, the home, the Sunday school have done their part, but has it been sufficient for the intellectual and moral shocks and pressures that loom?

We would question the sanity and loyalty of an army that hurled untrained and unprotected troops into the heat of battle before the arms and armor of a militant and determined enemy. Yet the Christian warfare is often waged with a similar madness. God has raised up a number of good schools for such a time as this. A mighty army has gone out from

them into all the professions, into pulpits, into mission fields of the world. Soldiers of Christ have been equipped to resist, and stand, and win. With an eye to the great possibilities and great dangers ahead, all of this merits our concern, prayer, and investigation.

Presenting . . .

Chaplain E. H. Ammerman

Chaplain Elmer H. (Jim) Ammerman holds the B.A. degree from Drury College, Springfield, Missouri, and the B.D. degree from Southwestern Baptist Theological Seminary, Ft. Worth, Texas. He is an ordained Southern Baptist minister.

His military experience includes three years with the Navy during World War II. After eight years in the pastorate, he returned to military service in 1954 as an army chaplain. His overseas tours of duty have included Japan, Germany, and Korea. From 1957-60 he was stationed at Ft. Campbell, Kentucky, with the 101st Airborne Division artillery, then under the command of General William C. Westmoreland.

In June 1967, when Chaplain Ammerman gave the commencement address at Bryan College, he was Post Protestant Chaplain at Ft. Benjamin Harrison, Indianapolis, Indiana, an assignment which he had held for two years. Shortly after his visit here he was assigned to duty in Vietnam where he is still serving.

Chaplain Ammerman is married and has four children, one of whom is also in the United States Army.



Chap. Ammerman

At Bryan's thirty-fifth annual commencement exercises to be held on the campus on May 28, thirty-nine seniors will be graduated with the B.S. degree and thirty-two with the B.A. degree. This will bring the total number of Bryan College graduates to 978.

This year's graduates have indicated their plans to enter the following fields:

- | | |
|---|---|
| 42 Teaching in public or private school | 3 Pastorate |
| 5 Directors of Christian education | 2 Business |
| 9 Graduate study and seminary | 1 each in the following fields:
chaplaincy, journalism, military service, college administration |
| 6 Missionary service | |



WHAT IS IMPORTANT?

By Captain (Lt. Col.) Elmer H. Ammerman

We live today in a materialistic world in which a college degree is worth approximately so much money. This, of course, will depend somewhat on the field in which a graduate has majored. I believe that sometimes we attach too much importance to a college degree. If a degree only means a sheepskin and does not indicate that we have received an education, then we have wasted most of our time in securing the degree.

In 1941 I read an article written by a college president who suggested (I thought at the time that certainly he could not be serious) that a degree not be awarded until five years after the resident work was completed. At this time a comprehensive examination would be given to determine whether or not the individual had continued to study and learn. Now, twenty-five years after reading that article, I am inclined to agree.

LIFE DOMINATED BY MATERIALISM

But let me raise the question again; what is your education worth? And more important, is its worth measured in earning power, in dollars and cents? I realize that we live in a materialistic world. None of us can fail to realize this. Each time we eat or make a purchase, we realize the high cost of living. And as a book recently written reminds us, it is even expensive to die. But I think it worthwhile to ask, are *things* really important? Is a large home, nicely furnished with all the latest conveniences, really worthwhile? Must we have two or more cars in the family, and for prestige, one of them an expensive, status-name type? Must we strive to travel in the right circles? Must we get our name in print regularly? In our work today, we cannot succeed very well if we do not do these things. But are they really the yardstick of success? Are *things* really important? I say no.

I remember hearing a candidate for the presidential office of the United States speaking in the capital of a neighboring state. He declared that in the last ten years the average per capita income in America had risen \$600 annually. He then went on to say that this meant we were \$600 more free than we were ten years ago. What crass materialism! Money and freedom cannot be equated. And yet, I watched 20,000 people rise to their feet and applaud

that statement. May God have mercy on our ignorance.

THE IMPORTANCE OF PEOPLE

What then is important? People are important — important because they are God's highest creation endowed with an eternal spirit and soul. God's own mark is upon them. God delights in the fact that He has made man in His own image. Man may have marred that image, but there is still that within man which cries out for fellowship and relationship to the Almighty. In our gaining of education, I hope we have learned that people are important. Paul mentions being addicted to serving people (I Corinthians 16:15).

Recently returning from a world-wide trip, Chief of Staff of the United States Army, General Harold K. Johnson, said, "I have seen chaplains answering questions from the pulpit that men are not asking." As a result of his observation, chaplains are now attending preaching clinics. It is mandatory that each chaplain attend one this year. What General Johnson, a fervent Christian layman, was really saying was, "Make your preaching relevant."

I have dealt from my pulpit with the subjects that have to do with people's lives here and now. I have preached on the Christian and war, on marriage, divorce and remarriage, on teenagers and sex, on the new morality, and such topics as are evidently a part of the lives of people in our world today. To do such preaching requires constant reading, and even more, visiting with people of every walk and strata of our society. But the results are worth the effort. I constantly have people say, "I felt you were speaking to me personally today." And lives and homes and families are challenged and changed as God's Holy Spirit relates the eternal message to our temporal situations.

THE IMPORTANCE OF THE INDIVIDUAL

What about your personal Christian faith? How strong is your faith? The story is told of a small girl who was being sent to bed while company was still there. She insisted on kneeling for her evening prayer. Before she started praying, she looked around at everyone in the room and asked, "Does anyone want anything?" We need a faith like that for a day like this.

What about your physical self? Are you staying strong so that you will have many years in which to be useful? Make certain you do. For the body that is strong now, simply because you are young, will only stay strong and vigorous if you plan it that way, and with a great deal of determination and self-discipline enforce your plans upon what may well be a recalcitrant body.

Next, look at your personality. It oftentimes seems to me that fundamental Christians have a real problem here. They may become so legalistic that

they are intolerable to live with. They may have good things to say, exceptionally good things, but they may say these things in such a way and from such a personality that no one will listen. Let us learn to say things which center around the love of God, and let us say them in a lovely way. Let us be winsome witnesses to the grace of God. Paul said, "I have become all things to all men that I might win some." And, "Let us not grow weary in well doing."

SPIRITUAL DIMENSION NECESSARY

There is much confusion today about the spiritual side of life. Many religious leaders in America do not know what they themselves believe. How can they teach others? Christ warned us about the blind leading the blind. Bishop Pike of the Episcopal Church went to Oxford University for a year to try to find what he believed. Some churches in their ordination councils refuse to allow the candidate for ordination to be questioned about his own salvation or how he would explain salvation to an inquirer. I think we had better get this matter straight for ourselves.

How well is your life in harmony with the will of God? How certain are you that you are in God's *directive* will? Yes, in the *center* of His *directive* will. Or perhaps are you only within the area of His *permissive* will? You see God permits people to live in horrible ways. He permits the murderer to breathe His air and live in His world. He permits liars and thieves to run free in our land. He does not direct it, and He is not pleased with it, but He does permit it. Sometimes people convince themselves that what they want to do unquestionably must be the will of God. Can we genuinely and frankly lay out our hearts before our Lord this day and say, "Here I am, use me?"

We live in a day when two major threats overshadow the fundamental Bible-believing Christian: Roman Catholicism and liberalism. Now, the Roman Catholics believe the same things I do about the person, Christ Jesus. They believe that He is deity, the Son of God, born of a virgin, lived a perfect life, died a vicarious death, and arose from the grave to live forever. We believe that, too, but their applica-

tion of how this is to be received, applied, administered, and executed is different from our belief, and they do not offer any assurance of salvation to any of their followers. Yet, I declare to you that we have a choice before us, which we must make. We must, in our generation, hold fast to the Bible as God's Word and our rule and guide of faith; or we must accept Roman Catholicism with its monopoly on continuing revelation.

Now, I mentioned the other threat, which is liberalism, and if you will pause a moment to reflect, you will see that the liberals, specifically the National and World Council of Churches, which has laid aside the Bible, is accepting Roman Catholicism. And those who are not have indeed become nothing more than social institutions.

Now, to do the will of God is *most important*. And the way we do the will of God is to make full surrender to Him. In surrendering we gain everything. Does this sound strange to American ears? More familiar in our age of materialism are the terms greed, grasping, self-aggrandizement, situational morality, free love, and other terms which place the individual in the center of the universe and crowd out the living God as Saviour and as Lord. Now, I know that you cannot have Christ as Lord until first you accept Him as Saviour. But, as I read carefully the pages of the New Testament, I am more and more convinced that we cannot have Him as Saviour unless we also accept Him as Lord of life.

Seriously, in these quiet and important moments as you step out of the world of the classroom into the rough-and-tumble of the life you have chosen, do you know *what is important*? Do you know that *people are important*? That you as a person *are important*? And that people are important because of their relations to God? Are you *only a creature* of the Creator? (All men are this). Or are you a child of the King, a son or daughter in the family of Almighty God? Born into this position through a denouncing and denying of yourself and through acceptance and receiving of the Lord Jesus Christ? If you genuinely know Him and are striving to walk in His will and way, I have no fears for your success. You have the right goal; *you know what is important*.

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Sin, Morality, And Poverty

By William Stringfellow

The moral complacency of most citizens in regard to poverty is largely due to the success this society has achieved in keeping the poor out of sight: the mind is not appalled by conditions the eyes have not seen; the conscience is not moved by what the nostrils have not inhaled.

Concealment, indeed, is one synonym for ghettoization. Whether the concealment of poverty in urban society has been wickedly calculated I doubt, although the consistency and similarity of the patterns of concealment throughout the country make that a fascinating hypothesis. More likely, as far as most middle-class citizens are concerned, the poor have been put out of sight almost inadvertently; very often this has been done in the name of renewal and for the sake of civic improvement.

Thus the reconstruction of the central city in Minneapolis caused the relocation of the old downtown Negro ghetto to another part of the city. It seems as if in one stroke the blight of the downtown area has been removed and the Negroes have vanished. In Buffalo, the new thruway to handle the increased traffic from the white suburbs to the business district has been constructed right over the roofs of the tenements, quite effectively and very effectually hiding the ghetto and literally burying its residents. In principle, the same approach has been taken in almost every city.

From "Dissenter in a Great Society," by William Stringfellow, noted author and lecturer. Copyright © 1966 by William Stringfellow. Reprinted by permission of Holt, Rinehart and Winston, Inc.

POPULAR STEREOTYPES — TRUE OR FALSE?

The concealment of poverty by ghettoization of the poor means that both prosperous and poor live so separately and have so little human contact of any kind, are so accustomed to acting out a charade instead, that each regards the other in stereotypes which seldom contain much truth. The most popular stereotype of the poor is that in America a person is poor by choice and not because of circumstances beyond his own influence. Thus, if the poor were not so lazy, they would not be poor. If the poor were not so promiscuous, they would be able to support themselves. If the poor were not so profligate in drugs and drink and other dissipations, they would escape from their misery. These are the common variations of the same theme that accounts for poverty as proof of moral decadence. Driven to its ultimate logic, to be poor is a grave sin. Such a stereotype of the poor is credible and popular among the prosperous because it implies that to be prosperous is a sign of moral superiority.

Neither side of the stereotype is true, however, either empirically or theologically. Poverty, like wealth—in America as elsewhere—is more often a matter of inheritance and coincidence than of choice or initiative.

Apart from a few of those saints, I have yet to meet a man who elected to be poor, and I have never met an affluent man whose estate could be truthfully accounted for as his own individual accomplishment. If one is born an American Indian—for instance in Oklahoma, where most Indians subsist on governmental charity—the chances are about three to one that one will, like his forefathers, remain confined to a reservation, never have his intelligence or other capabilities recognized or utilized, be deprived of any education qualifying him to leave the reservation and secure and hold outside employment, or, in turn, be able to locate a habitable place to live off the reservation, enter a church, obtain a loan, be bonded, open a charge account, secure a license from public agencies, or even conveniently get a haircut.

Much the same is the lot of the offspring of migrant crop workers in California, in New England, in Virginia, in upstate New York, and elsewhere in the

country, or, to take another example, of the heirs of miners who have been unemployable for a generation in Appalachia. And, if one is an American Negro male and is born in the ghetto, it is probable that one will die in the ghetto.

This stereotype, that the poor are morally deficient and that, therefore, their poverty is their own fault, is particularly asserted at the present time as a desperate rationalization for the denial of equal rights in society to Negro citizens in the northern cities. The argument is that many ethnic groups have immigrated to this country—Jews and Poles and Hungarians and Italians and Portuguese and Irish and Germans—and while suffering some discrimination and conflicts, have gradually and successfully been absorbed in American society. Parts of Harlem used to be immigrant slums—those other groups escaped from the slums and have “made it” in this country, why haven’t the Negroes done the same?

The answer, unhappily, is ludicrously obvious; it is also very sad and terrible. The answer is that the pattern of assimilation in urban life of immigrants from other nations has not been applicable to Negro citizens because Negroes are not immigrants. Apart from the Indians, they are the earliest Americans, arriving as they did, however reluctantly, three centuries ago when the slave trade to the North American continent began. They have a venerable and utterly unique American ancestry that no others—of all the varieties of language, nationality, or race which have come to America—can claim or approximate.

WHITE SUPREMACY — THE DOMINANT ETHIC?

Moreover, the precedent of immigrant assimilation in the great Northern cities has not applied to Negro citizens because *white supremacy has been the dominant ethic in virtually every realm of society in America for the past three hundred years and remains entrenched even today*. In 1967, of course, it is often a *de facto*, patronizing racism more subtle than in the days of chattel slavery or of militant segregation in the post-Civil War era, but it has remained effective enough to imprison and immobilize multitudes of Negroes for generations in the urban North.

Immigrants from Europe surely had trials and travails on coming to these shores, but they never threatened by their presence or challenged by their conduct the ethic of white supremacy. Thus their eventual assimilation was not hindered, once language barriers had been muted, cultural distinctions diluted, and religious and nationalistic prejudices challenged. It is white supremacy—not moral inferiority, and not choice—that accounts for the black ghettos.

One of the ironies for those among the white and the prosperous who fondly preach free enterprise and individual initiative as the virtues which, no doubt, they can be is that racial supremacy is so manifestly inconsistent with these ideas. It is an extravagant hypocrisy for white people who are well off to scold Negroes who are not, for lack of enterprise after having kept them so long in servitude, then in separation, and now locked up in the slums. Whites cannot really have it both ways: if they cherish freedom

of initiative, they must forego white supremacy; if they have more affection for the latter, let them at least forbear from denouncing those whom they oppress.

THE LAW — A SYMBOL OF REJECTION?

Every time one of the northern urban ghettos explodes there are pious outcries from political bosses, editorial writers, and clergy, who should know better, all wringing their hands and calling for a respect for law. But what law have the ghetto poor known that is worthy of respect? It is time to recognize that there is now an almost complete collapse of confidence in the law on the part of the poor; more and more, the ghetto people are tempted to take the law into their own hands.

What accounts for this? Occasionally there is some traumatic and notorious incident which dramatizes the estrangement between the law and the poor—a Negro teen-ager is killed by an off-duty white cop, a boy who is poor is forced to confess to abominable crimes he did not commit—but such cases by themselves do not account for the deep and basic hostility that exists. It is, rather, that each such case summons to the memories of the poor all those common, redundant, and apparently trivial complaints which make up their experience of what the law means in practice; rent gouging, vermin infestation, usury, installment credit rackets, lack of water or heat, the endurance of verbal or minor physical abuse at the hands of the police, the obstacles to obtaining bail if you are Negro, various impediments to registration and voting, being forced to plead guilty because it is more convenient for the court if you do—and if you don’t and are found guilty, it will be all the worse—the unavailability of remedies in domestic relations because it simply costs too much to get a legal separation or divorce.

Every such case only serves to recall all the numberless, anonymous, and supposedly minor matters, through the generations, in which those who are poor and those who are black in American society have suffered indignity, persecution, discrimination, and harassment in one way or another under the auspices of the law. For the ghetto poor, in brief, the law is a symbol of their rejection by society.

Is there a breakdown of law and order in the inner city? Is there crime in the subways and violence in the streets? Are the police sometimes assaulted when they try to make arrests? Are there riots in Watts and Cleveland and Rochester and skirmishes in Springfield and Roxbury and Woodlawn? Will next season be long and hot, volatile and bloody? Answer all such questions in the affirmative—but then ask—why?

The answer is that the accumulation of grievances against the law—and how it has been made and administered for so long—has become more than can any longer be endured. Besides, what is to be lost? The worst that can happen is that one would be killed, and if one is a ghetto person in America one is already as good as dead.

(Continued on back page)

Your Influence Counts!

By Bernard R. DeRemer

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (I Tim. 2: 1, 2)

Every Christian should bear a testimony and influence in his community and upon his government, in various ways. First of all, prayer is the great responsibility and privilege of every child of God, yet few do intercede in this area except under the threat of nuclear warfare, presidential assassination, or some other national tragedy.

But the Christian's duties do not end with prayer. It is only reasonable for works to accompany and follow faith. Nehemiah "prayed to the God of heaven," then respectfully asked heathen king Artaxerxes for permission to rebuild Jerusalem. "And the king granted me according to the good hand of my God upon me." (Neh. 2:4, 5, 8) Not every petition to every politician today will be so immediately successful. Nevertheless, every citizen can and should work for a tangible, positive influence upon government.

It goes without saying that the Christian will obey the laws of the land. He will exercise his right of franchise, intelligently. And he will support his government—local, state, and national—as a basic obligation of citizenship. These are obvious and unquestioned principles. Yet an important area is all too often neglected—that of communicating with congressmen and other government officials.

Frank N. Ikard, a former congressman, has presented a host of helpful suggestions in "How to Approach Your Congressman," adapted here by permission of the Chamber of Commerce of the U.S.

Mr. Ikard urges every citizen to:

Know his congressman
Know his subject
Know his procedure

KNOW YOUR CONGRESSMAN

Half of all U.S. adults do not know the name of the congressman of their district. If you don't, it's your own fault! Some government officials have a lifetime tenure in office. A U.S. senator is elected for six years. But the representative—your representative—serves only two years. This means that every other year he must campaign for re-election. He is eager to meet constituents and learn about their problems. He represents his entire district, Democrats and Republicans, and he tries "to please all his people all the time, even though he knows this is impossible."

Learn who *your* paid officials are! The *Congressional Directory*, available in most libraries, lists all representatives and senators, with biographical sketches, home addresses, and a wealth of other material. You can readily locate your own district from the breakdown by county and finer detail in large metropolitan areas. If possible, visit your congress-

man in his district office or in Washington. Then when you write or call him, you will not be a total stranger.

KNOW YOUR SUBJECT

Next, be sure of your subject. Mr. Ikard, declares, "Of the sackful of mail hauled into a congressman's office every morning, only about one letter in 25 will be from a constituent who really knows his subject." The staff can't tarry long trying to explain the details; tomorrow will bring another 300 letters. So, the uninformed letter writer "receives a vague but pleasant stock reply that pleases no one, including the congressman."

Fortunately, few are so ill-informed as the person who wired a congressman not to sign "the Bill of Rights." But ignorance is appalling, in spite of all the efforts of multitudes. Trade associations, political parties, and innumerable other organizations grind out a ceaseless flow of material on legislation and regulations, geared to the special interests of their members and others. The *New York Times*, *Chicago Tribune*, and other leading publications issue daily and weekly digests of the status of all major legislation before congress. And, of course, all daily papers include at least some coverage of such matters.

One of the best ways conservatives can keep informed is to subscribe for *Liberty Letter*, issued monthly by Liberty Lobby, 300 Independence Ave., S.E., Washington, D.C. 20003 (\$2 a year). This publication analyzes major legislative issues, presenting the pros and cons, and providing complete information so that citizens can express their approval or disapproval, efficiently and effectively.

KNOW THE PROCEDURE

Then, know the procedure. If you are endorsing or opposing particular legislation, write when the bill is pending in committee. Do not wait until the bill is brought to the floor. The place to "kill" or amend a measure is in committee. And the vast majority of the thousands of bills introduced annually die in committee—lacking sufficient popular interest and support ever to be brought up for hearings, much less a vote on the floor of congress.

The best evidence is often your own personal experience. How will this matter affect you, your family, your business? Give your congressman facts and figures clearly and concisely.

More helpful tips: Type your letter if possible . . . keep it simple and personal . . . only one subject in each letter . . . write your own congressman first on any national subject; if it is outside his field of specialty, he will know the proper action to take.

AVOID pressure mail like the plague . . . telegrams (most fail to give enough information) . . . mimeographed or other forms (a letter to Senator A.S. Mike Monroney actually began "Dear Senator Smith") . . . threats to vote against him.

Follow your congressman's record. When his vote pleases you, write and tell him! Never feel your letter would impose on your congressman; if mail drops off, he begins to wonder which fences have broken down.

Do not feel insulted if you receive form communications or news letters sometimes in reply; if these devices were not used, congress couldn't keep up with 50 million pieces of mail a year.

But you say, "My letter won't count." Snowflakes are about the most insignificant objects imaginable, yet enough of them can stop a locomotive! Enough of them halted Napoleon's armies! And letters from Christians and others concerned can wield a mighty influence.

In some instances, even a single letter has had a dramatic effect. Senator John J. Williams (R-Del.), noted for his revelations of shocking corruption in the Internal Revenue Service, has stated that a single letter from a constituent prompted some of his investigations. An Illinois citizen's letter alerted former Senator Paul Douglas to a land scandal—and led to a \$30 million saving.

But of course it is generally the *volume* of mail that counts. According to *U.S. News & World Report*, an "avalanche of spontaneous letters to Congress" triggered the vote censuring Rep. Adam Clayton Powell in 1967, preceding his expulsion from the House of Representatives—one of very few such cases in history. Many other less dramatic instances could be cited showing the power of the pen.

A serviceman headed for Vietnam wrote recently, "The only thing that can possibly save our country is a nationwide revival and for every American to claim the promise of II Chronicles 7:14. But we can still do much on the political front to straighten out that one phase of the mess we're in, which has so many facets—political, economic, moral, etc."

Your influence counts. Will you use it?

SIN, MORALITY, AND POVERTY

(Continued from page 2)

THE AMERICAN IDEOLOGICAL CONFLICT — STILL AN ISSUE?

I had supposed—naively, as it turns out—that the American ideological struggle had been settled irrevocably a century ago by the Civil War. Even taking into consideration all the other skirmishes before and since, it was that momentous division of the

nation that dramatized the issue of property versus persons most terribly and most bluntly. After all, *ideologically*, what was the Civil War about? It was about whether certain human beings are property or persons: if chattels, then society belongs to those who acquire, possess, or control property; if persons, then human rights, verified by nothing more than being a human being, have precedence in society over property.

Subsequent events demonstrate that the American ideological conflict was not decisively settled by the Civil War; at the very least, the struggle continues. The crises of poverty, race, and technology in contemporary America have provoked a strenuous resurgence in the advocacy of mere property rights as the basis of society. Some argue, of course, that the acquisition and possession of property itself represents a human right from which all other rights are appropriately derived. It is a self-serving argument—persuasive only to those already privileged with money and other forms of property, or to those who labor under the illusion that someday they will somehow accumulate property.

One is haunted by the impression that, for Christians, if not for other men, the issues of money and property of all sorts were long ago settled. Heed these examples:

Jesus admonished the rich young man who sought justification to dispose of what he had and give it to the poor and thereby follow Christ. Is that warning now forgotten?

Jesus purified the temple when it had become a haven of thieves. Is that no precedent for the Church?

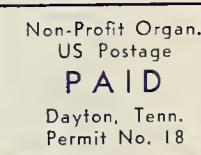
Jesus was nursed in a shed, did not follow the occupation of his father Joseph but became an itinerant, had no place to sleep, sought out the poor and disadvantaged, and blessed them many times and many ways. He was seldom welcomed among the affluent; by all accounts he was poor himself in every worldly sense, and declared that money belongs to Caesar. Where the Church and the people of the Church forsake his poverty, is not Christ thereby foresworn?

Although money and property which money begets accomplishes, in America, fabulous and terrifying feats, no camel has yet passed through the eye of a needle.

After all, the price, in money, of the life of Christ was thirty coins.

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Why I Chose a Small College

By Joyce Lukridge

Before settling on Bryan College, I considered several schools. Penn State, University of Pennsylvania, and Temple University were three of them. It seemed that all the schools I saw were just too big.

Two factors made my choice of a small college difficult. First, my hometown of Willow Grove, Pennsylvania, is college-conscious. Second, I'd been elected to the National Honor Society in high school, so some friends put pressure on me to go to a big university.

WARM FAMILY SPIRIT

Then I visited Bryan College, a small, Christian, liberal arts college in Dayton, Tennessee. Friends had recommended the school. Immediately I noticed the special "Bryan College family spirit" often mentioned by these friends. I felt that this spirit was genuine. The school seemed to offer just what I needed for spiritual growth.

I have always liked interacting with people, and I felt I wanted a Christian education as well as opportunities for Christian service in the community. Bryan's student body of about 300 offered many opportunities for the former. The strong, Bible-centered curriculum and close college-community ties offered the latter.

I came to Bryan in January 1967 and hope to complete four years in three and a half. I'm carrying extra courses in a scholarship program. That means I'm getting help with my tuition through Bryan's Student Aid Program.

My major is English. I hope to teach it in junior

college or Bible school if I don't go into some evangelistic work with young people.

Bryan offers a wide variety of majors for a small college. Besides English, it's possible to major in ancient or modern languages, Bible, philosophy and Christian education, history and social sciences, mathematics, the natural sciences, music, or health and physical education.

Bryan has a state-approved teacher certification program recognized by the University of Tennessee as well as other colleges for undergraduate transfers and graduate work. (Bryan hopes to be accredited by the Southern Association of Colleges next year or by 1970).

As a member of the Bryan College family, I can see what makes up the school's special atmosphere. For one thing, there's an almost fierce school loyalty and team spirit. You see this displayed at basketball games or on the soccer field. And we have especially good times at annual events such as special banquets.

CLOSE FACULTY-STUDENT RELATIONS

Most important, I'm sure, is the relationship between students and faculty. The faculty meets to pray for the students and is willing to help us in any way—academically or spiritually. Teachers are willing to discuss and share their own experiences with Christ. There is a continuity between their lives and teaching that's hard to explain but easy to see. It was through this loving spirit in the faculty that I saw my own need to be honest with myself before the Lord.

I came from a Christian home and at an early age received Christ and dedicated my life to Him. I've



Joyce Lukridge is a current student at Bryan College, an excellent student and campus citizen who has demonstrated outstanding leadership qualities.

During the past summer Joyce has been engaged in missionary work in Europe under the auspices of Operation Mobilization.

She is a second semester sophomore majoring in English.

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been acquainted with the Scriptures from early childhood, too. Even when young, I thought a lot about how they applied to my daily life, though I sometimes questioned God's existence and His ways.

Through my teens, I searched the Bible for help in daily living and felt I was on the right track, though I didn't know Christ or experience the reality of His Spirit as I do now. Though I tried to maintain respectable principles in high school, I didn't witness. I lacked the faith that God had crucified my sin with Christ. With my doubts I couldn't share Him.

During my first semester here at Bryan I learned that I could not gain the knowledge and reality of God I had wanted through my efforts or good works only. I began to depend on the Lord to show me areas in my life where He could work. He showed me that the power of self reigns in my life and I could never defeat my sin nature unless I daily committed myself to the Lord. Since then, the Holy Spirit has become a reality to me, and I'm seeing Him work in my life as never before.

For instance, before I came to Bryan, I didn't care how others felt or worked out their problems. I never considered how God could use me to help others. But here the Lord has given me a special burden for people who don't know Christ as Saviour. I have been able to share Christ with them.

EFFECTIVE STUDENT GOVERNMENT

As Dorm Council president, I have been able to represent the girls in the dormitories. Dorm Council assists in maintaining effective student government and works to improve the spiritual aspects of dorm life. At Bryan we meet for weekly prayer meetings and singspirations, for instance.

I've always enjoyed watching people and studying them. Because of this, I began to enjoy fellowship with people of other races. I started teaching English to a Japanese lady, a neighbor in Pennsylvania. We have been good friends now for three years. I feel a warmth toward Oriental people because of my association with her.

REWARDING CHRISTIAN FRIENDSHIPS

Then when I came here to Bryan I met Miranda Wong, a Vietnamese girl. We have come to know

BRYAN COLLEGE is located at Dayton, Tennessee, in the world-famed Tennessee Valley, 38 miles north of Chattanooga, on U.S. 27. A standard four-year liberal arts college, Bryan offers the Bachelor of Arts and Bachelor of Science degrees in eighteen major fields of study. The College is conservative in theology, evangelical in practice, and aspires to be an undergraduate college of first-class academic quality, thoroughly Christian in character, emphasizing educational excellence and a Biblical spiritual life in an environment of culture.

each other well and can share thoughts and experiences freely as roommates.

Last February she went through a hard experience. She saw newspaper photos of her own home area near Saigon completely destroyed. She hadn't heard from her family for quite a while. This was a difficult time for her. We have prayed together several times and I feel this has helped her with homesickness and other problems of adjusting to our country.

Because of my friendships with my roommate and Dao Le, another Vietnamese student, I've done a lot more thinking about our position in Viet Nam. I feel strongly now that our country should be there and remain there as long as the Communist threat prevails.

Besides these experiences with Orientals, I've been coaching a quiz team of Negro high school kids in Pikeville, a mountain town about 17 miles from Bryan. I'm sure the Lord led me into this work. Through these kids, I learned that I could share my faith with them if I was willing first to get to know them as individuals.

(Continued on page 4)

Presenting . . .

Willard L. Henning

Dr. Willard L. Henning, professor of biology and chairman of the science department at Bryan College, holds the Ph.D. degree from Ohio State University. He is a member of several professional societies and has authored a number of articles for professional journals.



Dr. Henning has traveled abroad in New Zealand, New Caledonia, and the Hawaiian Islands. During his years at Bryan he has developed a zoological museum with an impressive collection of specimens.

As a man of strong Christian testimony, Dr. Henning is active as a Christian witness and admirably combines the truth of Christianity both in theory and practice.

Bryan's effort to keep tuition and fees at a minimum level results in a gap between what the student pays and what it actually costs. This gap, along with a substantial student aid program, and the continuing need for capital expansion, makes the College dependent on a generous gift income. Therefore, the interest, prayers, and financial support of Christian people everywhere are earnestly solicited, not only through current gifts but also through various avenues of deferred giving, such as annuities, trusts, and bequests.



Wake Up, America!

By Willard L. Henning, Ph.D.

We Americans consider our nation to be the greatest of all contemporary nations. Apparently we enjoy more individual liberty, more wealth, more opportunities, and a higher standard of living than any other nation. Do we dare claim we have created this good land or that our own power and strength, apart from God, has brought us to our present state of plenty and prosperity? Surely "it is he [the Lord thy God] that giveth thee power to get wealth" (Deuteronomy 8: 18b). Surely he has brought our ancestors into this good land and has given our past leaders truth whereby we have been able to establish and maintain our freedom (John 8:32). It seems most appropriate that we should pause and worship with thanksgiving the One God who is Author of all things during Independence Day.

POSITIVE COMMITMENT—A SELF-DETERMINED COURSE

It is obvious that anything which man loves more than God, and which comes between him and God, is an idol. Joshua admonished the Children of Israel to "Revere the Lord, and serve Him in sincerity and truth, Reject the gods which your ancestors served beyond the river and in Egypt, and serve the Lord. However, if it seems wrong in your eyes to serve the Lord, choose today whom you will serve, whether the gods whom your fathers served beyond the river or the gods of the Amorites in whose land you live. Nevertheless, I and my house, we shall serve the Lord." (Joshua 24:14, 15 Berkeley translation.)

Today the American people seem inclined to serve many idols or false gods, particularly money and the advantages they can gain from wealth, such as entertainment, ease, pleasure, indulgences and self-pride. Critical decisions are being made between God or self, the authority of God's Word or man's philosophies, truth or propaganda, labor bosses or the masses of working people, civil authorities or criminals, the philosophy of democracy or of socialism or communism. Will our next president be a statesman, or will he be a politician who will attempt to silence or discriminate against those who disagree with him?

FERVENT PRAYER—A STRONG INFLUENCE

What factors have led to (1) increased violence on the part of labor unions, (2) increased race riots with burning and looting, (3) uncontrolled crime in cities, and (4) rebellious student groups taking control, temporarily, of large universities? In the settlement of disputes such as between labor and management is it logical that one party always be given its rights (or say so) and the other party no rights but

only the full responsibilities after the settlement, or vice versa?

Are these happening in spite of God's will, or are they the result of *our rejection of God's authority and Word as it applies to today's problems and issues?* Surely our nation has a good Christian foundation as laid by our founding fathers and the men of prayer and faith who framed our constitution. Our past has been strongly influenced by men who prayed fervently such as Washington, Lincoln, Wilson, Bryan and others.

THE WORD OF GOD—A SAFE GUIDE

Important decisions have been made over the past thirty to forty years which may determine whether we will continue as a separate nation that is at least traditionally Christian or whether we will continue to make treaties and compromises with nations which have adopted atheistic philosophies that are foreign to the Bible. Such compromises have resulted in our gradually adopting their ideas and philosophies, and have invited the working of subversive groups increasingly within our nation. At the same time modernism in the leadership of large denominations has certainly contributed toward our increasing heathenism as a nation.

Without the Bible as our guide, *can we* continue to be an example of a Christian nation among other nations? Does God's Word have any wisdom and counsel that could be applied to perplexing situations we are faced with today? I personally am convinced that God *has* the answer to every problem or situation we ever have or ever will face.

What are some present trends and tendencies which are causing problems, and which seem to run counter to God's Word (and to common sense)? One idea which is gaining ground is that the federal, state, or local government owes a living to all considered as "poor." In Genesis 3:17c we read, "by toil [from the soil] you shall eat from it all your life." In Genesis 3:19a we read, "In the sweat of your brow you must make a living." Why should we launch on a program of Federal handouts to people who can and should work? It is obvious that certain aged, afflicted and disabled people cannot earn a living and that provision should be made for them.

In Matthew 26:11 Jesus said, "ye have the poor always with you." In Matthew 25:15 and 1 Corinthians 12:28 we find that people differ in ability, as well as in responsibility. Are they not rewarded (or paid) according to what they earn? Will not every man be rewarded according to his works (Matthew 16:27)? No doubt many inconsistencies in the pay scale for many laborers today will be made right during the millennial reign of Christ.

SATANIC POWER—A MIGHTY FORCE

During World War I we made every effort to crush Kaiser Wilhelm and his warring nation which threatened to make slaves out of free western nations. During World War II we made every effort to crush Hitler, Mussolini and Hirohito in their ambition to make captives out of the free nations of the world. Yet we were indifferent to the Russian and Chinese communists actually taking away freedom and murdering many innocent people of many formerly free nations of the world. As a nation we have refused to acknowledge that the communist leaders of communist-con-

trolled nations are arch enemies of Christianity, of genuine Christians, of right, and of the truth and of freedom as given in the Bible.

The Bible plainly predicts the doom of what is identified as Russia in Revelation 20:7-9. Why do we not recognize the evil force back of the many rebellions and acts of violence and destruction in many parts of the world? Why should we oppose the Satanic forces back of the North Vietnamese army in only a half-hearted manner? General Douglas McArthur, a General of proven military ability, refused to lead an army in any situation he was not permitted to win. We are admonished to be steadfast in completely resisting our spiritual enemy in I Peter 5:8. Will not the enemy become stronger if he is not crushed? Can a weed be killed by cutting off the tips of its branches?

THE LAW OF GOD—A CONTEMPORARY EXAMPLE

Should grievances between races be settled by public demonstrations, mobs or riots? In Matthew 18:15-17 Jesus taught that the proper way to settle differences is by private or public consultations regarding them. It is obvious that injustices toward the Negro race for many years have spawned present racial violence. It is equally obvious that rebellion against authority leads to punishment (Romans 13:1, 2). Have not the leaders back of the civil rights movement been indirectly responsible for the loss of many lives, needlessly? Jesus warns about taking up the sword against others, Matthew 26:52.

The Bible plainly teaches that sin and acts of crime are to be punished at the hand of man, Genesis 9:5, 6, and that he is responsible for those around him. Under the law of Moses criminals were quickly punished without exception as a means of ridding the nation of evil. Thus, all were led to fear God and realize the importance of observing His laws. In America the tendency has been toward leniency and granting freedom without genuine punishment to more and more criminals. Does man assume that he is wiser or more just than the God of the Bible? Surely his method has not resulted in any decrease in crime. It has been estimated that from half to three-fourths of the violent crimes have been committed by those who have had at least one jail sentence previously. Some modernist leaders claim the heart of man is

good and only needs encouragement or self expression. On the other hand we read in Jeremiah 17:9. "The heart is deceitful above all things, and desperately wicked: who can know it?"

Will America ever come back to God and His Word, and the tide of evil be turned back? Surely it is time for a nation-wide revival and repentance. Otherwise deterioration and judgment will continue. In II Chronicles 7:14 we read, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Surely the people's hearts must be right with God before they will give serious consideration to God's Word.

Why I Chose a Small College

(Continued from page 2)

Our student council this year has helped revise the student handbook. We have worked hard to justify new objectives to some of our old rules, and we have paved the way for open expression of student opinion.

BEAUTIFUL CAMPUS SETTING

Bryan has offered me rich experiences. Even Bryan's setting evidences the spiritual warmth and harmony in the school. Our 82 wooded acres atop Bryan Hill look out across Chickamauga Lake and the Tennessee Valley to Walden's Ridge in the Cumberland mountains. The Campus is located 38 miles from Chattanooga, Tennessee.

Most of the buildings of the 38-year-old school, named for the great Christian statesman, William Jennings Bryan, have been built in the last ten years. We have, for instance, new dorms for men and women students, and new classroom facilities were opened this fall.

And there is plenty of room for Bryan to expand. The goal is a number of new buildings and an enrollment of about 800.

Bryan not only aims to remain small but seeks to maintain the same excellent spiritual and academic atmosphere it now has. I'm glad, for there are other Christian young people who will need the climate I've needed for maturity, and I believe they can find it at Bryan.

WILL AND BEQUEST FORM*

I give, and bequeath to William Jennings Bryan College, a non-profit organization, incorporated under the laws of the State of Tennessee, and located at Dayton, Tennessee, the sum of _____,

or _____ percent of my estate, or the residue of my estate to be used as the Trustees of the College may direct.

*This form of bequest should be used only after consulting your legal adviser.

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Proclamation to All ye Pilgrims

Inasmuch as the great Father has given us this year an abundant harvest of Indian corn, wheat, peas, beans, squashes, and garden vegetables, and has made the forests to abound with game and the sea with fish and clams, and inasmuch as he has protected us from the ravages of the savages, has spared us from pestilence and disease, has granted us freedom to worship God according to the dictates of our own conscience; now I, your magistrate, do proclaim that all ye Pilgrims, with your wives and ye little ones, do gather at ye meeting house, on ye hill, between the hours of 9 and 12 in the day time, on Thursday, November ye 29th, of the year of our Lord one thousand six hundred and twenty-three and the third year since ye Pilgrims landed on ye Pilgrim Rock, there to listen to ye pastor and render thanksgiving to ye Almighty God for all His blessings.

—WILLIAM BRADFORD,
Ye Governor of Ye Colony

The first Thanksgiving Proclamation was made by Governor Bradford three years after the Pilgrims settled at Plymouth. His words held special meaning for the Pilgrims who had gone through indescribable hardships in settling their new homelands.

Thanksgiving Tidings

By BERNARD R. DEREMER

Thanksgiving Day, the first of the national holidays to be established in our country, is "in a sense the most American, after Independence Day," as the *New York Times* puts it, and "the one day that is purely American," as O. Henry observed.

Traditionally, Thanksgiving is thought to have originated with the Plymouth Pilgrims in 1621, marking the first bountiful harvest on the new continent. The document quoted in the preceding column is said to be the first such official proclamation.

ORIGIN OF THANKSGIVING

But of course the real origin of Thanksgiving goes far back into the ancient world. Long before the people of the Nile learned to measure a year, they gave annual thanks for the grain crops that would carry them through the hard months ahead, according to the National Geographical Society. The Old Testament abounds with references to harvest festivals and other special times of thanksgiving, such as the feast of tabernacles in Leviticus 23.

Americans inevitably seek out superlatives—the oldest, the first, the most significant. Thus, historians in recent years have followed an interesting trail to establish when Thanksgiving began, and how it came down to us.

The year before the famous landing at Plymouth Rock, settlers at Berkeley Hundred, Virginia, on the James River, decreed that "the day of our ships arrival (December 4, 1619) at the place assigned for plantacon in the land of Virginia shall be yearly and perpetually kept holy as a day of thanksgiving to almighty God." The custom seems to have been repeated, more or less annually, in the early years,

but somehow the Pilgrims wound up with the most publicity!

In any event, the late President Kennedy, himself a Bay State native, made a major concession in 1963. His last Thanksgiving proclamation said that "our forefathers, in Virginia and in Massachusetts, far from home in a lonely wilderness, set aside a time of thanksgiving."

But other scholars point out that colonists on *The Gift of God* and the *Mary and John*, ships under the command of George Popham, gave thanks "for our happy metinge & saffe aryval into the country" on August 9, 1607, at what is now Phippsburg, Maine. In the European tradition, the first national celebration of Thanksgiving was proclaimed by the Continental Congress for Thursday, December 18, 1777, especially marking the victory over British troops at the Battle of Saratoga.

FIRST PRESIDENTIAL PROCLAMATION

George Washington, appropriately, issued the first Presidential Thanksgiving proclamation, designating Thursday, November 26, 1789, for acknowledgment "with grateful hearts the many signal favors of almighty God . . ." Yet he did not establish an annual custom; Thomas Jefferson refused to follow suit, denouncing such a monarchial practice." Thus, for many years Thanksgiving was not observed nationally, with practice among the states varying considerably.

Mrs. Sarah J. Hale, of Boston, editor of *Ladies' Magazine* and later of *Godey's Lady's Book*, considered the most influential women's magazine of the 19th century, deserves to be remembered as the mother of modern Thanksgiving. For thirty-six years

Mr. Bernard R. DeRemer, of Washington, D.C., is a Christian free-lance writer who has had wide and varied experience with both secular and Christian publications. A biographical sketch appeared in the September, 1967, issue of the BLUEPRINT.

she labored to make Thanksgiving a uniformly commemorated national holiday, penning editorials, petitioning presidents and governors, and promoting her cause via all the prominent people she knew. Her last editorial on the subject, in September, 1863, "evidently had its desired effect upon Abraham Lincoln." In the midst of the devastating Civil War, Lincoln proclaimed Thursday, November 26, 1863, as a day of Thanksgiving in these words:

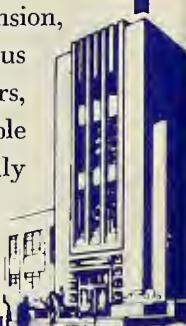
It has pleased Almighty God to hearken to the supplications and prayers of an afflicted people, and to vouchsafe to the army and navy of the United States victories on land and on sea so signal and so effective as to furnish reasonable grounds for augmented confidence that the union of these states will be maintained, their Constitution preserved, and their peace and prosperity permanently restored. But these victories have been accorded not without sacrifices of life, limb, health, and liberty, incurred by brave, loyal, and patriotic citizens. Domestic affliction in every part of the country follows in the train of these fearful bereavements. It is meet and right to recognize and confess the presence of the Almighty Father and the power of His hand equally in these triumphs and in these sorrows.

Thus began the unbroken tradition of an annual Thanksgiving Day. It still has to be proclaimed annually, and of course observance is not binding on anyone, but as Alex Small observed in the Chicago Tribune, "It is now safe to say that it will remain a national holiday as long as there is an American nation." Small goes on to recall Franklin D. Roosevelt's ill-starred date tampering: "But even his charm was powerless against the dead weight of custom. He had to go back to the old date of the last Thursday in November."

(Continued on page 4)

BRYAN COLLEGE is located at Dayton, Tennessee, in the world-famed Tennessee Valley, 38 miles north of Chattanooga, on U.S. 27. A standard four-year liberal arts college, Bryan offers the Bachelor of Arts and Bachelor of Science degrees in eighteen major fields of study. The College is conservative in theology, evangelical in practice, and aspires to be an undergraduate college of first-class academic quality, thoroughly Christian in character, emphasizing educational excellence and a Biblical spiritual life in an environment of culture.

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Personal Accountability

By C. Darby Fulton, D.D.

Personal accountability lies at the basis of all law and order.

Man is a responsible being, capable of moral choice, able to take discretionary action, therefore answerable for his behavior. If this is not so, any effort to shape his conduct by laws or regulations becomes a mockery.

Opposed to this view of the dignity and autonomy of the human spirit is another which sees the individual as simply the product of the influences that have played upon his life. These have made him the kind of man he is. He may think he enjoys freedom and self-determination in his actions, but he is actually responding in a way that has been pre-determined by birth, inheritance, upbringing, environment, and the entire complex of forces that have shaped his personality.

Man's ability to make an independent, creative, underived moral judgment in any given situation is denied on the theory that a sociological determinism has decreed his reactions and responses.

SOCIETY IS BLAMED

One aspect of this notion is the tendency to lay upon society the blame for personal moral failure. Take, for example, the public reaction to the rioting in Los Angeles last year. Here was a shocking instance of disorder and violence, almost barbaric in its expression. It might have been expected that a wave of public indignation would follow, with stern demands for the apprehension and punishment of the offenders. To be sure there were such expressions; but the greater response seemed to come from those who would submerge all individual blame in a sea of moral collectivity.

Wherein has society failed, they asked, that such a thing could happen in our country? And the easy explanations were offered in terms of poor housing, poverty, ignorance, disease, unemployment, and the rest; everything, in fact, except simple moral badness for which the individual person deserves to be punished.

Such a view of life dulls the sense of moral accountability and deprives society of one of its strongest safeguards. The drunkard is not to be blamed; he is sick. The murderer is not to be sentenced; he is deranged. There is no sin; there is only pathology. Of course, rioting, looting, arson, and violence are not exactly to be condoned but the spotlight can at least be shifted to "police brutality."

What irony! How can a mob of howling people armed with sticks and stones and handmade bombs

launch a mass attack against the guardians of the law, plundering and burning as they go, and then have the effrontery to complain of police brutality! What measures of repression could possibly have been too severe to meet the threat of anarchy that might easily have involved several million people?

THERE CAN BE NO EXCUSE

Even if police retaliation were regarded as unduly stern, this would not lessen the moral accountability of law breakers and should not be allowed to divert attention from their guilt. The very basis of law and order is undermined when convenient theories are provided that relieve the individual of responsibility.

It is easy to understand the exasperation of the Maryland county judge who recently imposed sentence on a persistent traffic violator, then added his sentiments in these words: "I am getting sick and tired of certain places where everything is blamed on a bad background and a bad home. . . . Your parents are the guilty people who will pay the penalty eventually. . . . But you're a man now and responsible for your own behavior" (*Washington Evening Star*, Sept. 11, 1965).

If personal accountability is explained away by a theory of determinism, by what logic does social accountability remain? Is not society in the same predicament? What is society but an aggregate of individuals? By what magic can it become something other than what it is alleged to be, a product of auto-gogenous forces which are themselves determined by the existential situation?

It would appear that both individual and society are caught in a state of moral weightlessness, without leverage, and helpless to improve the orbit in which they move.

HUMAN TO SEEK EXCUSES

People are seldom so inventive as when they are seeking excuses to justify their actions. The individual has an extraordinary gift for maneuvering himself into a position of irresponsibility. He may even propose that one is entitled to break the law, provided he is willing to accept the consequences—as if the right to violate were something that could be purchased at an advertised rate.

He forgets that fines and imprisonment are penalties, not prices, and that penalties imply accountability.

Moreover, there are effects of lawlessness that are not erased by the payment of the punishments prescribed, whether the disobedience be civil or criminal. The destroyed property is not replaced; the life that is lost is not restored; the wounds of society are not healed.

Even "non-violent" demonstrations often involve a thoughtless disregard for the rights of others and interference with the normal and peaceful pursuits of public life. They leave behind a legacy of fear and hatred, heighten the tensions that threaten our society, breed a disrespect of law, and easily escalate into open and violent rebellion.

"Non-violence" has encouraged the spirit of near-

anarchy that menaces the life of America today more seriously than any outward enemy. You can't separate Los Angeles from Selma. The use of the streets in the place of courts leads to brawls instead of judgments. There is moral accountability here beyond anything that can be atoned for through payment of legal penalties.

THE BIBLE SAYS

The Bible brings the truth of revelation to this dilemma. Man is the creature of God, endowed by his creator with conscience and moral discretion, to the extent at least that he is "without excuse."

There is a light that lightens every man coming into this world. For his response to this illumination he is accountable. Society may help or hinder him in the moral struggle. Education, training, environment, health, culture, social norms—all these play upon the individual and make their impact; but he does not lose his responsibility for the choices he makes.

Indeed, it is the individual who must, in the last analysis, bring renewal to society itself. There is no way by which humanity, collectively, can lift itself by its own boot straps. If society is to be improved, it must be done through personal initiative in the exercise of that very sense of individual obligation and responsibility which many seem reluctant to recognize.

The hope of social reformation rests with men and women, especially those whose hearts have been touched by God's grace in Christ and who manifest the fruits of the Spirit in their lives. Through their obedience to the commandments of God and their respect for the laws of the state they may bring an infusion of character and stability to a disordered society.

With this in mind, there is a special timeliness in Paul's admonition to the believers in Rome: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

Thanksgiving Tidings

(Continued from page 2)

HOLY DAY—NOT HOLIDAY

From the earliest days, Thanksgiving was distinctly a holy day, as distinguished from the modern concept of holiday. It was to the "meeting house," not the football field, that the Pilgrims were called. Spiritual exercise preceded physical feasting, sports, or other pleasant activities of the day. Even Cicero observed, "A thankful heart is not only the greatest virtue, but the parent of all other virtues," while Daniel Defoe noted, "All our discontents spring from the want of thankfulness for what we have."

Christians are, indeed, exhorted to be thankful. A few of the multitude of passages that could be cited:

"Bless the Lord, O my soul, and forget not all His benefits" (Psalm 103:2). D. L. Moody used to say, "You can't remember all His benefits; just don't forget all of them!"

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Ephesians 5:20).

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thessalonians 5:18).

On the other hand, that terrible catalog of "un-godliness and unrighteousness of men" includes this significant charge: "Because that, when they knew God, they glorified Him not as God, neither were thankful. . ." (Romans 1:21).

This year Thanksgiving may mean unprecedented prosperity and pleasure for some of God's people, while others face the most bitter trials and severe testings they have ever known. Whatever our lot, in the light of a world of awful want, war, and wickedness, let us give thanks as never before for every blessing, spiritual and material. "O give thanks unto the Lord, for He is good: for His mercy endureth forever. (Psalm 107:1).

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ELECTION ECHOES

By BERNARD R. DEREMER

World-wide attention focuses on the new Administration launched in Washington, D.C., in the fond hope that peace, progress, and prosperity may be just around the elusive corner. President Nixon faces opposition, overwhelming difficulties, and obdurate criticism before he barely has a chance to prove himself in the world's toughest job, and he deserves the constant prayers of God's people in all the crucial days ahead.

Of course exact statistics are unavailable, but it is possible that today more professing Christians are involved in public affairs than ever before. It is always difficult to assess the true spiritual condition of another. "Man looketh on the outward appearance, but the Lord looketh on the heart." (I Samuel 16:7(b). This is especially true of one in public life, who may be subjected to enormous and conflicting pressures unknown to others, and whose views and practices may be somewhat different from ours.

Certainly there is only *one* way of salvation. "Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me." (John 14:6). However, it does not automatically follow that all who know Christ as their own personal Saviour will invariably agree on every subject. A powerful example is that of Paul and Barnabas of whom the Word of God says "the contention was so sharp between them that they departed asunder one from the other" (Acts 15:39(a)). Also, during the Civil War godly people in the North felt their cause was right and prayed earnestly for victory; while godly people in the South did the same! Both groups could not be one hundred percent right. (Some historians suggest that each side was half right, half

wrong. So, we need to remember the word of Augustine: "In the essentials, unity; in the non-essentials, liberty; in all things, charity."

In the light of these factors, the Christian profession of the new President should be encouraging to all Christians. Indirect testimony from a number of sources indicates that he has had a genuine salvation experience. In a November, 1962, *Decision* article, Nixon told of attending, during high school days, a Los Angeles meeting of the great evangelist Paul Rader. "We joined hundreds of others that night in making our personal commitments to Christ and Christian service," he recalled. He was active in the Society of Friends (Quakers) as a young person. In Washington, he attended Westmoreland Congregational Church and later Metropolitan Memorial Methodist Church; although neither is known for its evangelical, evangelistic testimony.

However, recently Nixon "attended morning worship services at Calvary Baptist Church (New York City) with his close friend, the Rev. Billy Graham." He has also attended Graham crusades, and he chose the famous evangelist to deliver one of the prayers at his inauguration. *Christianity Today* said, "It was Graham, apparently, who more than any one else persuaded him to run this year, back when hopes were still very dim," and described the "long hours reading the Bible together, praying, and discussing the future as they walked the sandy ocean beach."

THEY ALSO WITNESS

Others who seek public office or who are now serving who profess a personal Christian faith include George C. Wallace, the American Independent Party presidential candidate. Mr. Wallace was attacked in many quarters as a racist whose election would have been a "tragedy." Although it does not appear clear just how he would have carried out many of his

Mr. Bernard R. DeRemer, of Washington, D.C., is a Christian free-lance writer who has had wide and varied experience with both secular and Christian publications.

programs had he won, he did write an inquirer, "I am a born-again Christian, and thank the Lord every day that I have Jesus Christ as my Saviour." He is a Methodist, former Sunday school teacher and superintendent.

Many know about the witness of Senator Mark Hatfield (R-Oregon) and Governor Ronald Reagan, of California, widely featured in such magazines as *Christian Life*. Recently Senator Hatfield addressed Washington Bible College students "and gave a clear testimony for our Lord Jesus Christ," according to the college bulletin.

There are many other lesser lights shining for Jesus Christ, and Christians everywhere should be encouraged to know about some of them. The following is NOT a directory of Christians in Congress or in public affairs! The demands of time and space make such a project simply impossible. This is merely a highly selective sketch, based on very limited research, including personal contact in some cases.

Rep. John H. Buchanan, Jr. (R-Alabama), a former Southern Baptist pastor, was always active in community affairs. Finally he felt led to leave his church in order to run for Congress, where he has served since 1965, witnessing for Christ at every opportunity. Signs of moral decay in our country, the need for committed Christians in national leadership posts, and a real conviction of the growing communist menace were factors in this decision.

One veteran Christian witness will be greatly missed in the halls of Congress this year. Sen. Frank Carlson (R-Kansas) retired at the end of last term after 40 years in public service, including 18 years in the Senate. In legislative circles he is known chiefly for his sponsorship of farm bills, but he is also one of the fathers of the income tax withholding system. He was also a member and frequent leader of the Senate prayer breakfast group, and an active participant in the annual presidential prayer breakfast, as well as many other similar activities.

A quiet, consistent witness on Capitol Hill is Jack E. Buttram, press secretary to Senator Paul J. Fannin (R-Arizona). Mr. Buttram is a Bob Jones University graduate and active member of the McLean, Virginia, Bible Church. He finds that many opportunities for a positive witness develop simply from "being a good

listener." People note an added dimension in his life—not just a number of negatives—and therefore feel free to discuss personal problems. This in turn leads to an opening to present the claims of Christ. Tracts in evidence in his office are another means of directing conversation into spiritual channels.

THEY ALSO RAN

Perhaps the crucible of defeat is one of the greatest tests that can come to any person, especially one who, feeling it to be the will of God, plunges into an exacting, exhausting, and expensive political campaign. Bob Eberle, of Seattle, Washington, ran for Congress, having served in the state legislature and other political posts, but lost. A born again believer, he told his supporters, in part: "There are no personal regrets as far as I am concerned. I shall continue to strive for that political situation . . . best satisfied by the preservation and extension of basic, honorable human liberty. For now I simply recall that 'all things work together for good to them that love God.'"

Frank Gaydosh lost his bid for the United States Senate from Pennsylvania on the Constitutional ticket, opposing extremely large, powerful, and well-financed liberal forces in both major parties. But he said afterward, "I am so thankful that in our relationship with God the important thing is not whether we win or lose, but that we be found faithful." His Christmas letter testifies to his own peace and assurance in spite of the trials of the year, including defeat, and notes, "I look forward to glorious days ahead, confident that my God is able to do more abundantly than we could ever hope or dream for those who will trust Him." He closed by quoting John 1:12. Mr. Gaydosh is a member of the Varden, Pennsylvania, Bible Church, and former chairman of Scranton's Christian Business Men's Committee.

Dr. O. E. Dunaway, a chiropractor in Chico, California, has long been interested in public affairs, having served as county supervisor (corresponding to county commissioner in other states), and in other capacities. He ran for Congress from the Second District, losing to an incumbent who has held his seat for ten years. Dr. Dunaway is a member of the board of deacons and former chairman of the Evan-

(Continued on page 4)

BRYAN COLLEGE is located at Dayton, Tennessee, in the world-famed Tennessee Valley, 38 miles north of Chattanooga, on U.S. 27. A standard four-year liberal arts college, Bryan offers the Bachelor of Arts and Bachelor of Science degrees in eighteen major fields of study. The College is conservative in theology, evangelical in practice, and aspires to be an undergraduate college of first-class academic quality, thoroughly Christian in character, emphasizing educational excellence and a Biblical spiritual life in an environment of culture.

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ESCAPE

By BELA VARGA

On October 23, 1956, the Hungarian anti-Soviet revolt exploded in Budapest, the capital, when the police fired on rioting students.

Demonstrations broke out in the provinces, and for a time Hungarians felt their actions would break the Soviet grip on their land. But hope quickly faded as Soviet troops moved in on Nov. 4 and drowned the revolt in blood. Many Hungarians were slaughtered in Budapest alone and an estimated 200,000 Hungarians fled into Austria and Yugoslavia.

I was among those who escaped.

After crushing the glorious revolution in Hungary, the Soviet troops occupied Budapest, the capital. Immediately the Soviet authorities and the Communist national guard began to seize the young people who had participated in the revolution and deport them to Siberia. Consequently, everyone who could fled across the border into Yugoslavia and Austria. I was in the capital and waited for an opportunity to flee.

During the first days of the Communist occupation, it was not too difficult to cross the frontier, because the national guard had not been organized and the "iron curtain" had not been rebuilt. Later Russian soldiers began shooting at fugitives to frighten them, so they would not leave the country.

Because of the conditions, my friend and I scarcely cared to leave the house. During the day we listened to Radio Free Europe. They counseled and gave information regarding places where it would be easiest to cross the border and where there would be least danger of being fired at by the Russians.

It was urgent to act quickly, but I did not have much courage to begin the journey. I feared my attempt to escape would fail.

One Sunday morning I awakened early, feeling that someone was calling me. I was filled with courage, faith, certainty, and strength. Since I was living in the home of my friend Paul, I awakened him immediately.

"Get up, we must leave at once."

"Why? What is the matter with you?"

"Don't ask me anything. Get dressed and let's go."

Paul's mother gave us half a loaf of bread. That was all the food there was in the house. We said

good-by. She kissed us and with tears in her eyes, said, "May God guide you."

As though it were today, I remember that foggy, early morning in November. We ran through the dark streets seeking to avoid encounters with the Russian guards. We reached the railroad station to catch the one train a day that carried fugitives toward the Austrian border. The station was filled with nervous people. All carried small bundles. Many children were crying.

As we left Budapest, we began to consider where we might best cross the frontier. In the stations where the train stopped, we met many people returning to the capital. They had failed in their attempt to cross the frontier. With sad faces they told us it was impossible to get out of the country because the Russians had the entire border completely closed.

My friend asked me what we should do.

"We must go on," I answered.

The first night we slept in a railroad station. The next day we continued our journey toward the south. Several times we had opportunity to join small groups who had relatives or friends in different towns near the border. Since they knew that part of the country better than we did, they could help us escape. Once a contrabandist offered to guide us to safety. We declined. Each time a decision had to be made as to plans or the road we should take, I was conscious of the same voice that had awakened me early Sunday morning. We continued our journey toward the south.

Just before noon we arrived at a small town near the border. We went into town to get something to eat and then returned to the railroad station. While we sat there, an elderly man came to us and asked, "Are you leaving too?" (Probably from our dress he could tell we were from a different part of the country.)

When we answered that we were, he said, "Come with me and I will help you."

He led us to a small house where we met a Jewish family of seven. Four times they had tried to cross the border and each time had been discovered by the Russians. Nevertheless, they had the good fortune to avoid being captured.

That afternoon we started out with a Hungarian captain, a nephew of the elderly gentleman who found us in the railroad station. On the road the captain told us he was not a Communist and that he was in favor of the revolution. We walked long distances in deep snow, evading the Russian sentries, who from their towers, guarded the frontier.

Finally at 4 o'clock we reached the border. At that place there was a river several meters wide. We did not have time to lose looking for a bridge or a boat. We jumped into the water as we were, with our clothes on. We did not feel cold; rather we experienced some feverish moments, expecting every instant to hear the well-known bark of the Russian machine guns. But with joy and gratitude we reached the opposite river bank and then an Austrian town where civic authorities cared for us.

Paul and I lived in Vienna for about three months, then went to Venezuela, where Paul had relatives.



Bela Varga came to Bryan as a transfer student from Oak Hills Bible Institute, and his wife, Georgia, worked as a secretary in the Bryan alumni office. Now Bela is teaching Spanish at the local high school while his wife completes her college work. The Vargas have one daughter, Carol Sue, who is enrolled in the Bryan College kindergarten.

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right, 1968, by Scripture Press Publications, Inc., 1825 College Avenue, Wheaton, Illinois 60187.

We had studied architecture and got good jobs. We lived in Caracas, the capital, for about 18 months, then a small revolution upset the economy. My firm cut its staff by more than half, among them myself.

At this point Paul and I separated, as I got a job as a building inspector with the government and went to work in a small town in west Venezuela. The shock of this new kind of life in contrast to the metropolitan life I had known hit me hard.

After a month I was desperate, about 400 miles from friends. I knelt beside my bed and prayed, "Lord, help me because I am lonely." I had grown up in a church family.

God answered my prayer by sending two women missionaries connected with The Evangelical Alliance Mission. They became my friends. But a question they asked bothered me: "Are you saved?" This was strange . . . something that I had never heard.

They gave me an Hungarian New Testament. I closely watched these two women, purposely trying to find some fault in them. But I couldn't, and I think this led to a new life for me.

It wasn't easy for me to enter into the Christian life. It was a slow process. I had been brought up with a Communist education and I was still cynical about spiritual life. But after I moved on to another town I went regularly to a little missionary chapel. Here I received Jesus Christ as my Saviour and Lord.

Later the government called me back to Caracas, and I was in the midst of planning to go to college to get my degree when the Lord began dealing with me. He wanted me to go to a Christian college, to study for His service. Finally, after about three months of nearly sleepless nights I gave up and said, "Lord, anything You say."

After studying at the Oak Hills Bible Institute in Bemidji, Minn., and getting my degree at Bryan College in Dayton, Tenn., I began teaching in Norfolk, Va., in the Norfolk Christian Schools. God has given me a Christian wife, and we both are happy in His service. Now I am back in Dayton, Tenn., teaching in a public school while my wife attends Bryan.

Each time I remember those days that brought me out of Hungary, I thank God, who guided me during that journey so filled with anguish. Truly I understand who was the Power that led me out.

Election Echoes

(Continued from page 2)

gelical Free Church and active in the work of Christian Business Men's Committee, bearing a ringing testimony for Christ in all his business, civic, and political activities.

THEY ALSO SEEK

The nine minor parties which also made the presidential ballot in twenty-five states ranged from the Communist Party on the extreme left to the Constitutional Party on the right. While many candidates were assorted socialists, peaceniks, and other

oddballs, some of the platforms contained at least certain principles on which evangelicals could agree: for example, the Prohibition Party, a perennial bidder, which offered Earle Harold Munn, Sr., in nine states.

The Theocratic Party, headed by the late Bishop Homer A. Tomlinson, sought write-in votes. Lar "American First" Daly, who campaigns in an Uncle Sam suit, was in there pitching, as he has been—constantly and unsuccessfully—since 1938.

You probably never heard of one of the weirdest cases of all, Jacob J. Gordon, of Worcester, Massachusetts, who filed for the Democratic presidential primary in at least one state. He made these "solemn pledges" among others: end the Vietnam war in seventy-two hours, eliminate organized crime in thirty days, and resolve the racial problem to the satisfaction of all America. His ridiculous, if not idiotic, platform overlooked the slight details of just how to achieve all these miracles. In New Hampshire Gordon won seventy-seven votes. Presumably this modern Don Quixote is still out tilting windmills while awaiting his next opportunity to crusade for high office.

WE ALSO MUST SERVE

The election is over, the mandate for change has been given, and the nation awaits the transformation of promise into performance. Perhaps as never before, Christians should wholeheartedly obey this exhortation:

First of all, then, I admonish and urge that petitions, prayers, intercessions, and thanksgivings be offered on behalf of all men, For kings and all who are in positions of authority or high responsibility, that (outwardly) we may pass a quiet and undisturbed life (and inwardly) a peaceable one in all godliness and reverence and seriousness in every way. For such (praying) is good and right, and (it is) pleasing and acceptable to God our Saviour. (I Tim. 2:1-3, A.N.T.).

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The Violent Society

By BERNARD R. DEREMER

An April, 1968, *Reader's Digest* article "Martin Luther King's March on Washington" included a grim prophecy that the nation "may face a major civil rights crisis this April." The magazine barely hit the newsstands across the country when Dr. King was assassinated, triggering—as if on signal—a major wave of rioting. According to *U.S. News & World Report*, some "100 cities were hit and more than 21,000 persons were arrested."

STILL SEEK ROOT CAUSES

The first anniversary of that tragedy suggests a review of the subject of violence. Here are excerpts from a recent Washington Merry-Go-Round column by Drew Pearson and Jack Anderson, quoted by permission of Bell-McClure Syndicate:

"Probably the most sobering document President Nixon has found on his desk is a 'progress report' on violence in America, depicting the country in the grip of a fury that has erupted on the campuses and exploded in the ghettos, that stalks the streets and may even lie in wait for himself behind some dark window."

The unpublished report, prepared by the National Commission on the Causes and Prevention of Violence, raises more questions than it answers. But seven task forces are still digging for the root causes of some of the most turbulent years in American history.

In the past five years, the report points out:

1. "239 violent urban outbursts, involving 200,000 participants, have resulted in nearly 8,000 injuries and 191 deaths, as well as hundreds of millions of dollars in property damage."

Mr. Bernard R. DeRemer, of Washington, D.C., is a Christian free-lance writer who has had wide and varied experience with both secular and Christian publications. A biographical sketch appeared in the September, 1967, issue of the BLUEPRINT.

2. 370 civil rights demonstrations and 80 counter-demonstrations have occurred, involving more than a million participants.
3. Hundreds of student demonstrations "have resulted in seizure of university facilities, police intervention, riot, property damage, and even death."
4. Antiwar protests "have involved some 700,000 participants in cities and on campuses throughout the country."

HOMICIDE RATE SOARS

The Commission also cited the soaring crime statistics, particularly the homicide rate, noting: "A dramatic contrast may be made between Manhattan Island, with a population of 1.7 million, which has more homicides per year than all of England and Wales with a population of 49 million. And New York's homicide rates are by no means the highest among American cities."

Concludes the Commission: "The elimination of all violence in a free society is impossible. But the better control of illegitimate violence in our democratic society is an urgent imperative and one within our means to accomplish."

A later column notes that the same Commission "has been studying the 81 assassination attempts on the lives of American Presidents and prominent office-holders and has concluded that assassination *may be becoming a way of life in the United States.*" (italics ours).

HEADLINES PORTRAY GLOOM

However, another report published almost the same day offers a less dismal outlook. Noting the assassinations, riots, and other events cited above, the Advisory Commission on Intergovernmental Relations still maintained that 1968 "may very well have marked a turning point in the deepening crisis that has plagued the federal system since the end of World War II." More recently, *U.S. News & World Report* predicted that crime, disorder, etc., "probably is at its peak and will start to recede." And famed psychiatrist Karl Menninger insists that "despite all the violence, he is convinced the world is 'getting better.' "

Such reports may prove to be in the same category as the small boy whistling past the graveyard at night. To round out the picture, here are a few of many headlines appearing in various places in the past year:

U.S. LEADS FREE WORLD IN CIVIL STRIFE, PANEL SAYS

BLAMES TEACHING OF VIOLENCE ON MASS MEDIA, ESPECIALLY TV

DISORDER IN U.S. AT A CLIMAX

ANOTHER YEAR OF VIOLENCE?

THOUSANDS IN U.S. CALLED READY TO KILL

IT BEGINS IN THE HEART

The Bible-taught believer cannot view the present situation with complacence or indifference, nor dare he, on the other hand, give way to stark terror, even though "men's hearts are failing them for fear." He recognizes that all disorder and violence, whatever the professed cause, begins in the heart. "The heart is deceitful above all things, and desperately wicked; who can know it?" (Jeremiah 17:9). "For from within, out of the heart of men, proceed evil thoughts . . . (and) murders" (Mark 7:21).

And he recalls that violence is not a 20th Century phenomenon. Back at the dawn of human history, we read that, "The earth also was corrupt before God, and the earth was filled with violence" (Genesis 6:11). This statement, of course, calls to mind our Lord's words, "But as the days of Noe were, so shall also the coming of the Son of man be" (Matthew 24:37).

Therefore, every single act of violence, however senseless, however tragic, however despicable, becomes an additional signpost pointing toward our blessed Lord's return. "And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh" (Luke 21:28).

EVIL REIGNS ON CAMPUS

II Timothy 3 catalogs many signs of these perilous times. I understand that the word "incontinent" in

verse 3 really means, "without control, savage, uncivilized." Is there any better description of today's marauding mobs or individuals on city streets and college campuses? The president of one Christian college notes that in all too many colleges, "the first items on the curriculum are agitation, demonstration, and dissipation."

The Christian further realizes that all the violence is a part of the present evil world system. "The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever" (I John 2:17). Of course Christians may be called upon to suffer greatly as this present age hurtles toward certain judgment; indeed, some have done and are doing so, just as martyrs and others have been persecuted down through the ages.

And now a personal word. While preparing this article, I fell victim to my second robbery in two months. The first time, I was unharmed, not even touched. This time, however, I was grabbed from behind (on the street near my apartment building in Washington, shortly after dark), knocked down, hit around the head and face, and my wallet (cards and all) was seized. I cannot describe the terror of those few moments, nor the periods of frustrating infuriation afterwards. But, thank God, the injuries were only minor, and healed quickly. Although the cash losses totaled only \$10, the mental and emotional suffering can hardly be measured. The upshot is a new realization of Romans 8:28 and *immediate* plans to follow the advice of others and move to a suburb, where I hope for better things!

CHRIST IS THE ONLY ANSWER

An interesting Old Testament promise is, "And seek the peace of the city . . . for in the peace thereof ye shall have peace" (Jeremiah 29:7). But will it ever be realized in today's godless, violent society?

In any event, the Christian, by God's grace, can know an infinite inner peace. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

"Peace, perfect peace, our future all unknown?
Jesus we know, and He is on the throne."

—Edward H. Bickersteth

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Speculation vs. Truth

By WILLARD L. HENNING, Ph.D.

Familiar to many people is the background of the anti-evolution law passed by the Tennessee legislature in early 1925 prohibiting the teaching of the origin of man by a process of evolution in contrast to the account clearly stated in the Book of Genesis. The law was challenged and upheld in the rather controversial William Jennings Bryan—John T. Scopes Trial in Dayton, Tennessee, in 1925 and has since been the subject of continual controversy.

Most of the controversy, no doubt, stems from the difficulties in interpreting the law correctly, its intention, whether or not it deprives school teachers of academic freedom, and also whether a school teacher has the right to complete authority in his or her classroom. These questions, obviously, are not easily answered and their answers differ widely among various people.

In spite of all the controversy the anti-evolution law (code section, 49-1922) stood on the statute books of the State of Tennessee for 42 years and was a testimony to the people of America, along with a similar law in two other states, that the general sentiment of the people is opposed to the atheistic theories of man's origin from lower beasts, and the effects such would have in drawing the minds of young people away from the Holy Word of God. The word "atheistic" is used by the author to refer to those who do not believe in a personal, miracle-working God.

During the spring semester of 1967 Gary Scott was teaching general science at Jacksboro (Tennessee) High School in Campbell County when one of his students asked him, "Do you believe in evolution?" He replied that he could not answer this in a few minutes but if the class agreed they would make a study of evolution "for a few weeks" (according to the account given in "An Interview with Gary Scott" by Charlene Sanders, published in *Phoenix*, Spring, 1967, Vol. 8, No. 5, The University of Tennessee Publishing Association.)

Dr. Henning, professor of biology and chairman of the division of natural sciences at Bryan, has authored a number of articles. His biographical sketch appeared in the September, 1968, BLUEPRINT.

The author of this article has written a booklet entitled "How Valid Is the Theory of Evolution," published and widely circulated by Bryan College. The booklet points out many serious flaws in the theory of evolution and defends the Bible and the viewpoint of "Special Creation."

Dr. Henning personally mailed a copy of this booklet to John T. Scopes in Louisiana, to Susan Epperson who fought to overthrow the anti-evolution law in Arkansas, and a copy was given to Gary Scott, who was instrumental in the repeal of the same type of law in Tennessee. No rebuttal or reply of any type has been received from any of them.

THE BIBLE A MYTH?

Scott's lectures began with "the evolution of evolution theories," starting with the Bible, presumably as the most primitive account, and then going to Aristotle and Darwin. However, "the class got fixated on the Genesis account" and "did not want to accept much else." Scott pointed out "that there was no need for the scientific accounts to conflict with the Biblical account, but that they would have to admit a non-literal interpretation of the Bible to avoid conflict with factual evidence." He apparently used the word "mythical" in reference to the Bible. All of the above quotations are from the *Phoenix*.

LIKE A FAIRY TALE

It is obvious that he used the word *evidence* to support evolution with the implication that he favors this in contrast to the Biblical account. According to the testimony of one of his students, Gary Scott labeled the Biblical account as "allegorical" or like a fairy tale, and this stirred up considerable controversy which grew worse. Probably this explains why "the class got fixated on the Genesis account" as stated in the *Phoenix*. It is not clear whether or not he claimed as factual the origin of man from a lower form of animals, but complaints indicate that he was teaching Darwin's Theory of evolution in his class.

The controversy over his teaching continued; details of all that happened will not be included in this paper since they are quite lengthy. Some high points, according to *Phoenix*, are as follows: Students discussed the controversy of science and Genesis with their ministers; ministers formed a committee to deal with the situation; parents complained to the principal who in turn told Gary Scott, "go back to the text." Scott replied that he "would think about it." He was later given a copy of the Tennessee anti-evolution law. Some time later Scott claimed that he was not informed that his job was in jeopardy until the day prior to the night meeting of the Board of Education when he was fired. He was officially notified of this action the next day at 3 p.m., according to the *Phoenix*. Accounts of the meeting indicate that it was a quickie-type, when, under emotional stress, Scott was fired without discussion of the case, nor was he given an opportunity for a hearing.

AVOID ANOTHER TRIAL

After being fired, Scott filed a lawsuit in Federal District Court in Nashville in which he "sought to have the anti-evolution code section declared unconstitutional." The suit was against the Board of Education and was backed by rather strong groups as the American Civil Liberties Union, NEA, and National

Science Foundation. Realizing the tremendous costs and involvements in what would amount to another "Scopes Trial" in 1967, the Board of Education considered it the wiser decision to reinstate Gary Scott. During this time the anti-evolution law had been before the Tennessee legislature and was repealed the day following the filing of the suit. Possibly the growing strength of sentiment favoring Gary Scott and against the anti-evolution law may have been factors.

ORGANIZED OPPOSITION

It is obvious that public sentiment was much more strongly in favor of both the anti-evolution law and prohibition in Tennessee in the 1920's than in the 1960's. Has the influence of the Bible and genuine Christianity diminished because of lack of cooperation on the part of Bible-believing, God-fearing Christians? Or are the opposing forces better organized, more influential, and more strongly supported? The real truth regarding the origin of all things, the Creator and Designer of all, the limits of change that are possible within any of the Genesis kinds (Chapter 1) cannot be changed by teachers, philosophers, or discoveries of scientists. The Bible speaks with authority. It only needs to be properly understood, interpreted and accepted.

FAITH MUST STAND ALONE

An editorial in the Chattanooga *News-Free Press* (Nov. 13, 1968) says:

The overruling of the anti-evolution statute is considered by some to be a defeat for Christian fundamentalists. But that reasoning is strange, to say the least. Faith that "In the beginning God created the heaven and earth"—and all that is within them—does not rest upon a court ruling or require the passage of a law and is not dependent upon any so-called scientific theory or upon the posturing personal debate of two brilliant windbags at a county courthouse.

Sad to say, man's statutes favoring both the spread of atheistic theories, as well as consumption of alcoholic beverages, have been adopted because of groups having much wealth as well as propaganda influence.

Editorial Comment

A WORD TO THE WISE — SUFFICIENT?

Acceptance of the theory of evolution in opposition to the Biblical account of creation by the direct act of God strikes at the very foundation of historic Christendom. When belief in the inspiration of the Scriptures and their absolute authority in all matters of faith and practice is sacrificed to human reason, anarchy—riots, violence, rebellion—is the natural result.

When "God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually," (Genesis 6:5), He said, "My spirit shall not always strive with man," (Genesis 6:3), and the earth fell under judgment in the Great Flood. The Apostle Peter, speaking many centuries later, said:

This they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? (II Peter 3:5-7; 10-12).

WILL AND BEQUEST FORM*

I give, and bequeath to William Jennings Bryan College, a non-profit organization, incorporated under the laws of the State of Tennessee, and located at Dayton, Tennessee, the sum of _____

or _____ percent of my estate, or the residue of my estate to be used as the Trustees of the College may direct.

*This form of bequest should be used only after consulting your legal adviser.

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Sex, Scripture, and Society

By RICHARD CORNELIUS, M.A.

The Pill, the *Playboy* Philosophy, the plunging neckline. Sex is in style these days as though it were an invention of the twentieth century. Almost all of society is inflamed about sex: college students demonstrate for the "new morality," doctors warn against the rise of VD, Madison Avenue exploits the human body, police contend with increased cases of rape, Hollywood glamorizes what it calls "love," educators champion more sex education, popular songs glorify "going all the way," parents worry what their teen-agers will do next. The Christian dare not bury his head in his daily devotional booklet and hope that the problems spawned by this "fad" of sex will pass away. The real problem is not with sex itself but with the false views of sex which the world promotes and also with an ignorance of the true views of sex which the Bible proclaims.

Sex—Something Funny or a God-Given Pleasure?

The first false view is that sex is funny—and the raunchier the better. Shady jokes, suggestive cartoons, and sordid graffiti are the rule in the realm of sex, although few normal people carry over such indecorum into other areas. What host, for instance, exhibits the interior of the garbage can to his house guests, extols the items in the dirty clothes basket, or expounds on the flies, roaches, and mice killed in the kitchen during the past month? Light treatment of sex is an age-old method of achieving psychological release from pent-up feelings of guilt and embarrass-

ment. Not that sex *per se* is something dirty to blush at or whisper about, for until sin entered the world, Adam and Eve were naked and unashamed. Nor is laughter about sex necessarily wrong. Consider the story of the sexually addicted American businessman in Paris who was on his way to catch the airport limousine when he passed a second-hand bookstore and noticed a large book entitled *How to Hug*. Rushing in and purchasing the book, he had just enough time to stuff it into his brief case and catch the departing limousine. All the way across the Atlantic, he kept thinking lasciviously of the moment when he could enter his New York bachelor apartment, draw the blinds, turn on the bedlight, and slurp up the lurid contents of this huge volume. When he did arrive home and take out his treasure, he noticed much to his chagrin that his book was only volume six. What a lost opportunity. Had he taken a moment or two longer, he could have purchased the entire salacious set. Then he took another look. The book was volume six of the *Encyclopedia Britannica*, *How to Hug*.

Opposed to the false view of the world that sex is something grossly funny is the Scriptural view that sex is a God-given pleasure. The first chapter of Genesis tells us that God is the one who designed and created sex, and the fifth chapter of Proverbs is a frank, specific, and balanced treatment of both the joys of legitimate sex and the sorrows of illicit sex, stressing that sex is important but cautioning that it is not all-important. Sexual pleasure is wrong only when one becomes a lover of it more than a lover of God (II Timothy 3:4).

Sex—Total Freedom or a God-Designed Purpose?

A second false view is that which couples sex with complete freedom. In installment fourteen of the *Playboy* Philosophy, Hugh Hefner states that with regard to fornication, "There is nothing in the Old Testament or in the teachings of Christ, that specifically prohibits all sex outside of wedlock . . . all private sex between consenting adults—is the personal business of the individuals involved and in a free society the state has no right to interfere."

Far from being silent about sex, Jesus Christ said in Matthew 5:28 that it is a sin even to look with lust upon a woman, and Ephesians 5:3 states that the sin of fornication is not even to be named among

Richard Cornelius, associate professor of English and chairman of the division of literature and modern languages, joined the Bryan faculty in 1961. He earned his B.A. in English from Bryan in 1955, his M.A. in English and has completed all but his dissertation for his Ph.D. at the University of Tennessee. The title of his dissertation is *CHRISTOPHER MARLOWE'S USE OF BIBLICAL MATERIALS*. Mr. Cornelius is active as a Christian witness and devotes many hours to Christian Home Crusade work. He has written devotional articles for such Christian periodicals as the *CHRISTIAN HOME DIGEST* and *THE PIONEER*.



saints. And as far as the relationship of the state and the individual is concerned, Romans 13:1-5 instructs citizens to be subject unto rulers, for their powers are ordained of God in order that there may be a measure of law and order on the earth.

The Bible associates freedom with sex, but it is a freedom within the bounds of a God-designed purpose. Although man does not like to admit it, he is a slave to many things. Gravity, for instance. On the one hand, gravity is quite a drag—one always steps *down* when he walks. But, on the other hand, the restrictions of gravity make for great freedom in many areas: we are free to drink from glasses, for water stays put when it is poured; we are free to walk around in our homes, for lamps, chairs, tables, and beds do not go floating aimlessly about; and we are free to drive our cars, for they do not wiggle off when we park them, or sail into the air when we head down the highway. Each person is a slave not only of material forces such as gravity but also of some nonmaterial or spiritual force: sin (John 8:34), Satan (Ephesians 2:1-2), self (Romans 7:15), society (Romans 12:2), or the Saviour (John 8:31-32). And in addition, those who pursue freedom through illicit sex become enslaved by increased desires, frustrations, diseases, and the tragedy of illegitimate children. But those who are bondslaves of Jesus Christ can know what true freedom is, for by the empowering of the Holy Spirit they "can do all things through Christ" (Philippians 4:13) and produce the fruit of the Spirit spoken of in Galatians 5:22-23.

God's purpose for sex involves marriage, in order that through it a husband and wife can become fully united in true love, attain physical completeness, share in the responsibility of parenthood, and illustrate the joys of the relation between Christ and the Church described in Ephesians 5:21-33. God's purpose regarding sex knows nothing of the double standard of worshipping and serving God on Sunday morning but doing as one pleases with a member of the opposite sex late Sunday night. God's purpose for sex can be achieved by heeding the admonitions set down in I Corinthians 6:18-7:5: flee fornication, recognize that your body is the temple of the Holy Spirit, glorify God in your body, marry a believer, and participate in marital intercourse.

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Sex—Familiarity or a God-Defined Purity?

In rejecting the God-designed purpose of sex, the world stresses a third false view—sex is familiar. Pictures, commercials, novels, phonograph records, newspapers, movies, back-fence gossip, and the pronouncements of some learned experts continually remind us that sexual immorality is familiar to the point that it has become a "new morality." In the twenty-two lengthy articles constituting the *Playboy Philosophy*, Hugh Hefner repeatedly refers to such "scientific" studies as the Kinsey reports as providing ample proof that everybody practices this "new morality," but philosophy professor Lionel Ruby has pointed out that with regard to the makeup of the subjects, the Kinsey reports were not representative geographically, educationally, economically, religiously, or psychologically.

In contrast to the world's approach to sex on the basis of familiarity is the Biblical emphasis on sex in a context of God-defined purity. The Christian is not to be conformed to this world, Romans 12:1-2 states, but is to shun the evils committed by the minority of people who make the majority of sensational headlines. In addition, the Christian is to realize that ultimately he will not be judged by the standard of what people around him think, say, or do but by the standard of the Word of God. Sex, like any other God-designed appetite, is to be used—not abused. A Scriptural means of maintaining standards of God-defined purity amid the barrage of sex symbols and solicitations that bombards our senses in this sex-mad society is to avoid the second thought and in its place practice the positive advice of Philippians 4:8-9, thinking on those things which are true, honest, just, pure, lovely, and of good report. Imagine how foolish—and even dangerous—it would be for an overweight person with heart disease to attempt to stick to his health diet while reading dessert cookbooks in a room plastered with good pinups. Is it any less foolish and dangerous for a person to gorge his spiritual heart on sexually enticing pictures, books, and thoughts?

Sex—A Festival or a God-Planned Progression?

The world's views that sex is funny, that sex demands freedom, and that sex is familiar culminate in the position that sex is a festival. Sex is seen as

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Bryan's effort to keep tuition and fees at a minimum level results in a gap between what the student pays and what it actually costs. This gap, along with a substantial student aid program, and the continuing need for capital expansion, makes the College dependent on a generous gift income. Therefore, the interest, prayers, and financial support of Christian people everywhere are earnestly solicited, not only through current gifts but also through various avenues of deferred giving, such as annuities, trusts, and bequests.



Evolution Theory Severely Jolted

WILLARD L. HENNING, Ph.D.

Recent geological discoveries of fossils in more ancient geological strata of rocks have severely jolted the very foundation of the uniformitarian theory. According to this theory, lower plants and animals have gradually originated and developed into higher, more terrestrial plants and animals with increasingly more complex development taking place through the millions of years of geological history.

For example, the earliest rock layers, usually the deepest, contain a few of the simplest forms of ocean life such as sponges and certain algae. The next earliest deposits belong to the Cambrian period, estimated to be 440 to 520 million years old. These deposits, presumably all marine, are claimed to contain all the main groups of the animal kingdom except vertebrates. Fossils of pollen of vascular plants, as well as human footprints, also, have been found recently in these deposits; although, according to the uniformitarian theory, only the simpler and more primitive marine animals had evolved by this period of geological history.

Following the geological time scale, based on the theory of evolution, fishes were supposed to have developed during the Ordovician Period. Land plants developed and first appeared during the late Silurian and Devonian Periods, and amphibians crawled out of the water and began breathing air. Reptiles appeared in the next, in the Permian Period; and the first mammals were supposed to have originated during the Triassic Period. Later, during the Jurassic Period, the first birds developed. The earliest of the higher types of seed plants originated during the Cretaceous Period, and, finally, man appeared during the latest or Tertiary Period. On the basis of these assumptions certain key or "index fossils" are used to identify a given strata as to which geological period it belongs.

Serious Objections

A few very serious objections to the theory of uniformitarianism should be pointed out briefly: (1) At no place on the earth's crust have all eleven of the so-called periods of rock strata been definitely recognized. (2) Usually not half that number are definitely claimed. (3) In some western states the strata occur in reverse order over sizable areas.

Within the past year several genuinely human footprints and prints of soles of sandals with trilobite fossils of Cambrian types have been recognized in

Utah by William J. Meister. This discovery has been confirmed by geologists and clear illustrations are given in *Creation Research Society Quarterly*, December, 1968. The article is entitled "Discovery of Trilobite Fossils in Shod Footprint of Human in 'Trilobite Beds'" (pp. 97-102). In a later article of the same quarterly entitled "The Revelation of Palynology," Dr. Wilbert Rusch, Sr., reports on findings of fossil evidence of vascular plants, especially fossil pollen grains of higher plants in Cambrian deposits. These were not supposed to have originated until the Devonian Period, at least 110 million years later!

In the December 15, 1968, *Bible-Science Newsletter* (published by Bible-Science Association, Inc., Caldwell, Idaho) convincing evidence for genuinely human footprints, both bare and with moccasins, occurring in the same layer of rock with petrified dinosaur tracks, is clearly presented. The excavations and studies from the Paluxy River bed, near Glen Rose, Texas, were under the direction and supervision of Dr. Clifford Burdick, a mining geologist. (Title of article is "Search for Man Tracks in the Paluxy River," pp. 1, 4 and 5, by Stanley E. Taylor.)

Time Discrepancy

Geological estimates for one of the well-known types of primitive men, the Java ape man of the Pleistocene time, are listed as 400,000 to 500,000 years ago. Other estimates, however, place the origin of man at one million years ago. There is quite a discrepancy between one million and 140 million years ago when dinosaurs were to have thrived during the Jurassic Period. Still greater is the discrepancy of one million years for the first man, as claimed by geologists, and the 460 million years ago when primitive and higher invertebrates were supposed to have thrived in Cambrian seas. However, on the basis of fossil human tracks and pollen of vascular plants, land evidently was present between the Cambrian seas, and modern types of life existed. My authority for geological references is *Introduction to Historical Geology* by Raymond C. Moore, 2nd, 1958 (McGraw-Hill Book Co., New York, N. Y.).

If the theory of uniformitarianism is used to account for an extremely long period of gradual "evolution" or changes during the earth's geological history, and if the theory of evolution is the basis for changes in sequences of plant and animal life, it is obvious that an undermining of the theory of evolution will leave both theories without a firm foundation. Again, the Bible has stood the test of time and more thorough discoveries of the earth's crust by scientists.

Dr. Henning, professor of biology and chairman of the division of natural sciences at Bryan, has authored a number of articles both for the BLUEPRINT and other publications. A biographical sketch of Dr. Henning appeared in the September, 1968, BLUEPRINT.

SEX, SCRIPTURE, AND SOCIETY

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the *summum bonum*, the absolute in perfection. Many modern novels, photo magazines, movies, and TV shows state or imply that some people have perfect bodies, can indulge in illicit sex without painful consequences, and are thereby made completely and continually happy. If such things are true, one wonders why the beautiful and brawny stars of Hollywood require their pictures to be touched up, and why they have such a poor marriage reputation. While it is unfortunate that some Christians down through history have erred in considering sex evil, in reacting to this unscriptural position, the world has committed the equally serious error of deifying sex so much that our modern society has regressed to the practice of the ancient fertility religions by raising up a worship of sex complete with what the high priestly press agents frankly call "sex goddesses."

Rather than picturing sex as a festival that produces ultimate and lasting happiness, the Bible reveals sex to be a God-planned progression. First, there is a progression operating outside of sex but influencing it. Romans chapter one describes unnatural and wicked sexual perversions in general as progressing from a rejection of God, and Ezekiel 16:49-50 gives a specific example by showing how the infamous sins of Sodom originated in the people's pride, affluence, idleness, and failure to aid the needy. Sexual sins begin the same way all other sins do—with an improper relationship to Jesus Christ as Saviour and Lord.

The second progression is within the realm of sex. This progression results from the general insatiability of the senses which Solomon observed when he said in Ecclesiastes 1:8, "the eye is not satisfied with seeing, nor the ear filled with hearing." People enjoy gazing for long periods at the picture of a loved one, at some beautiful scene in nature, or at a recently purchased item. No one is ever satisfied with just one whiff of a bake shop, of coffee brewing, or of a Thanksgiving turkey roasting. Food companies capitalize on the fact that it is impossible to taste just one handful of popcorn, one bite of chocolate candy, or one sip of soft drink. Normal people do not go around singing or whistling only the first two or three measures of a song. And just as the senses of sight, smell, taste, and sound are insatiable, so too is the sense most involved with sex—touch. Two people who become physically attracted to each other begin with the patty-cake or handholding stage, and this satisfies them for a short while. But soon their contact is to the pretzel or entwined arms stage. This is quickly followed by the sprained ankle support, the Siamese twins, and the wrestling match stages. Once the progression is initiated and the early stages repeated without restraint, it is almost humanly impossible to cut off the biological processes, which are designed to achieve their climax in sexual intercourse. And even when a couple is able to stop short of intercourse, severe physical and psychological tensions and problems result.

Instead of basing their conduct on what God—the Creator of the body and the Designer of sex—has said, Christian couples often make up their own standards: (1) "Everybody does it." (2) "We're in love." (3) "We're engaged." The first is an outlook completely foreign to the Bible. Whether "every-

body" does something or not, believers are not to allow the world to squeeze them into its mold (Romans 12:2, Phillips). The second statement evades the issue. Of course people should be in love if their sexual relationship is to be a healthy one, but the question remains—How far may unmarried people go in expressing their love? Part of the answer is found in the Biblical system of priority, in which man is to love God more than anyone else (Matthew 22:37-38) and express this love by proper use of the body, which is God's temple (I Corinthians 6:19-20). Another part occurs in Colossians 3:17: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." As for the third statement, God's standard regarding sex is not engagement but marriage. In Proverbs 5:15-21 and I Corinthians 7:1-2, intimate physical expressions of love, as well as sexual intercourse, are restricted to those who are married.

But what should the Christian do if he has already gone too far in the matter of sex? For victory over the past, I John 1:9-2:1 is as effectual for sexual sins as for any other sins: confess them as sin and stop committing them. God will forgive and cleanse the twentieth century believer just as He did the Christian in the ancient Corinthian church who had been living in sin with his father's wife.

The story of Joseph in Genesis 37, 39-41 is a reminder of how God can reward with the right mate the person who puts Him first in his or her sex life. It is also a challenging illustration of victory in the life of a teen-ager who knew what it meant to be rejected by his family, enslaved in a foreign land, and tempted daily by an attractive woman. God had a sexual partner reserved for Joseph, but it was not the *first* woman who became enamored of him. The next time sexual temptation comes, we need to remember that Joseph's God, who designed sex as a pleasure to be enjoyed within a clearly-defined purpose that involves the highest standards of purity and is controlled by a powerful progression, is still alive today. And this God extends His saving power to those who trust Him, His keeping power to those who obey Him, His forgiving power to those who confess to Him, and His judging power to those who reject Him.

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SLAVERY, SEGREGATION, AND SCRIPTURE

By BERNARD R. DEREMER

This subject, one of the most emotion-packed issues of the day, is so important for Christians that it demands the most careful and prayerful consideration. My title, not simply an alliterative phrase, is the name of a book by James Oliver Buswell, III, instructor at St. John's University, Jamaica, New York. This article is largely a review of that important work, published in 1964 by William B. Eerdmans Publishing Company (\$2.50).

The thought of one human being owning another—just as he would an automobile, horse, dog, or any other chattel—always has seemed despicable to me beyond belief. Yet it must be admitted that the institution of slavery has ancient origins.

Slavery in the Bible

Buswell points out that some of the attempts in the United States to justify slavery on Scriptural grounds were based on the belief that it was "ordained of God," and a benefit to the enslaved. The *Southern Literary Messenger* of January, 1835, declared that slavery "has done more to elevate a degraded race in the scale of humanity, to tame the savage, to civilize the barbarous, to soften the ferocious, to enlighten the ignorant, and to spread the blessings of Christianity among the heathen than all the missionaries that philanthropy and religion have ever sent forth."

Mr. Bernard R. DeRemer, of Washington, D.C., is a Christian free-lance writer who has had wide and varied experience with both secular and Christian publications. A biographical sketch appeared in the September, 1967, issue of the BLUEPRINT.

From Abraham to Philemon, numerous Bible references to slavery occur, including instructions for slaves and masters, such as those found in Ephesians 6:5-9, Titus 2:9-10, and 1 Peter 2:18-25. Underlying the whole philosophy concerning slavery was the teaching that connected the Negro race with the story of Ham and the curse of Noah.

However, those who are looking for the pat, perfect answer to the origin of the Negro race may be disappointed in scriptural evidence. Buswell discusses various theories concerning the Negro, including such wild views as those held by some that the Negro "is inevitably a beast" with "no soul." He declares that slavery advocates had to go to "utterly fantastic" lengths to associate Negroes with Ham. One author, speaking of the mulatto, wrote: "...these monstrosities have no rights social, financial, political, or religious, that men need respect; . . . not even the right to live!" (Italics mine) One wonders how such passages as Genesis 9:6 and Mark 16:15 could be explained away.

As slaves multiplied in the new world, some church and missionary agencies were eager to reach them with the gospel but were greatly frustrated by "the widespread conviction that the message of Christianity was not intended for the inferior races." However, in spite of such obstacles, the gospel was proclaimed, and revivals swept certain areas in the 1740's and continued for nearly a hundred years later. Eventually slaves were allowed to attend white churches. The first separate gallery for them was introduced in the Cumberland Street Methodist Church, Charleston, South Carolina, in 1787.

Buswell says that "the Bible teachings were correctly seen not as explicitly striking at slavery as such, for it would have been inconsistent to precipitate the kind of social turmoil which would inevitably have followed. . . . The consequences of receiving the gospel work revolution directly only in the individual; and, through the individual's changed values, indirectly in the society."

Thus, slave holders were forced to suppress not only evangelism but education itself. Religious instruction could lead to many sources of general enlightenment, "all of which in one way or another jeopardized the institution of slavery." If slaves could

read and write, they would become dissatisfied with their lot, they would be prey to abolitionist excitement, and the danger of insurrection and revolt would increase. Accordingly, as early as 1740 in some areas, laws forbade any instruction of slaves.

Emancipation

A new era dawned January 1, 1863, with the Emancipation Proclamation; although another two years had to drag on before the adoption of the constitutional amendment abolishing slavery, and the end of the bloody Civil War. Slaves were now *declared* free; for them to be *actually* free was a vastly different matter.

John Bartlow Martin declares that "apartness of the races is a black and white thread woven into the fabric of Southern life—its social, political, sexual, cultural, economic life. Apartness is like a vine which, rooted in slavery, never uprooted but merely twisted by the Civil War, flourished and by now entangles everyone and everything in a suffocating net from which no one, white or black, knows how to extricate himself."

Buswell points out that largely the same scriptural arguments were used for segregation as for slavery:

Divine origin—Segregationists are certain that *their* way of life is a "law of God," His very "plan and purpose," which has indeed benefitted Negroes. But such claims of benefit always compare the American Negro with others of his race elsewhere in the world—never with whites!—and assumes that the cause for his progress is the institution of segregation. It was the same argument as that used for slavery.

Further, the segregationist paints a dark picture of the Negro's disease, immorality, shiftlessness, and stupidity. He attributes these negative characteristics to *race*, instead of *cultural tradition*.

Biblical examples—Here the segregationists are forced to admit that the "Bible contains no clear mandate for or against segregation as between the white and Negro races," while insisting that it does support "the general principle of segregation." Buswell says that their arguments always refer to "occasions on which God separated individuals or groups,

usually because of their own sin or to prevent their exposure to the sin of others."

The all-important case, of course, is that of Noah's three sons, supposedly the progenitors of the three races. "It does not seem to matter that the migration to the south was not limited to the sons of Ham, nor that the populations involved were all of *the same race* at the time this 'segregation' took place."

Of One Blood

The principal proof text in the New Testament on the racial issue is, perhaps, Acts 17:26—"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." The first part of this verse is used to defend racial equality, but the segregationist also argues that "having determined . . . the bounds of their habitation" strictly forbids mixing populations together. Usually Noah's progeny is brought into the picture.

Somehow the segregationist evidently overlooks ". . . to dwell on all the face of the earth. . ." suggesting that it means merely that "God gave man the whole earth to live on." One writer says that this argument "might better be used against those who someday expect to inhabit the planet Mars. . .!"

Racial differences—This is largely a rehash of the slavery arguments above, centering on the curse of Noah and climaxing with the Negro race as "an outcast of God and society."

Interracial Marriage

Any consideration of segregation must inevitably deal with both marriage and the church. Buswell asserts that "mixed marriage, in the minds of most defenders of segregation, is either the avowed and primary objective of the Negroes who desire desegregation or will be the inevitable result, desired or not."

Buswell's discussion of interracial marriage is, perhaps, the weakest part of his book. He devotes less than two pages to a somewhat inadequate discussion of the subject, asserting:

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THE BRYAN PRODUCT -- A COMPOSITE

By MAYME K. SHEDDAN

Doctor, lawyer, Indian chief? Teacher, preacher, businessman? Bryan's offering to the world? Does the Bryan product have quality? Does it serve mankind? Are its components distinctive enough to be separated, quantified, and analyzed, and if so, is it possible to evaluate the composite product?

By answering a questionnaire sent out from the personnel office during the 1967-68 academic year, 73%, 661 of the 906 graduates from the first graduating class in 1934 through 1967, made it possible for evaluations to be made of Bryan's educational program and the product of that educational program, the graduates themselves as a group. The cooperation of deans and other officials of graduate institutions that had accepted Bryan graduates also provided sufficient information for evaluations of Bryan's educational program and Bryan's graduates. Consequently, some answers can be suggested from an interpretation of numbers, percentages, and relative comparisons.

Vocations, Service, Personal

At the time of the survey 32% of the graduates were actively engaged in teaching as their primary vocation, with an additional 6% engaged in work as school administrators and other education-related positions. Other fulltime vocations were given as follows: housewives 14%, missionaries 12%, pastors 12%, other vocations in Christian work 3%; business-related fields 9%; graduate students on a fulltime basis 5%; and miscellaneous vocations 7%.

Seventy-eight percent of the graduates were actively working in some capacity in a church or church-related activity, such as teaching Sunday School, singing in the choir, preaching, etc.

Mayme Kerley Sheddan, dean of counseling services, student aid officer, and assistant professor in the education department in the area of guidance and testing courses, received her B.S. from Bryan College in Business Administration and her M.Ed. degree in education-psychology from the University of Chattanooga (now UTC). Her thesis was "College Persistence and Attrition Analysis Based on Academic Variables," a study covering an eight-year period of freshman students at Bryan College.



She is married to Robert E. Sheddan, Supervisor of General Office Services at Bryan, and is the mother of three children—Barbara, an elementary teacher and 1967 graduate of Bryan; Frank, a sophomore at Bryan; and Beverly, a second-grader in Dayton City School.

Considerable research on ACT scores, GRE scores, and other test data on Bryan students has been conducted by Mrs. Sheddan, and information in these areas is available. A limited number of summaries of the research on which the accompanying article is based is available.

Of the 495 graduates who were married, 172 were married to a Bryan graduate; there were 151 single, 8 widows, 1 widower, and 6 divorced. The number of children for the group was 972.

Graduate Work

Approximately 60%, 394 of 661, had taken or were taking work for a degree, certification, or enrichment at 157 different graduate institutions, and 33%, 219, had earned 264 degrees at 76 of the 157 different graduate institutions. There were 20 earned doctorates, 167 master's degrees, and 77 first professional degrees. A breakdown of the 394 who had taken or were taking graduate-level work shows the following:

	No.	%
One degree	174	44%
Two degrees	34	9%
More than two degrees (one earned four)	11	3%
Incomplete or discontinued programs	175	44%
	394	100%

Doctorates. The 20 earned doctorates (12 Ph.D.'s, 2 Ed.D.'s, and 6 Th.D.'s) were in the fields of history (1), English (2), soil science (1), botany (1), psychology (1), N. T. Greek (1), New Testament (1), speech (1), education (3), theology (3), linguistics (3), Bible exposition (1), and Old Testament (1). These degrees were earned at the following colleges and universities from the years 1947 through 1967:

Ball State Teachers College, Baylor University, Central Baptist Theological Seminary, Dallas Theological Seminary, Duke University, George Peabody College, Indiana University, Hartford Seminary, Michigan State University, Northern Baptist Theological Seminary, Ohio State University, University of Iowa, University of Michigan, University of Tennessee, University of Wisconsin, and Yale University.

Evaluations by university officials. Deans and other officials of colleges and universities that had accepted Bryan graduates were asked to evaluate the Bryan graduates on the basis of their preparation for graduate work, their graduate work completed, their ability to communicate, their general citizenship, and their participation in community life. In preparation for graduate work 29% were rated above average, 41% average, 7% below average, and 23% unevaluated. In graduate work completed, 36% were rated above average, 27% average, 7% below average, and 30% unevaluated. In their ability to communicate 30% were rated above average, 35% average, 3% below average, and 32% unevaluated. Evaluations in general citizenship and participation in community life were generally omitted because of a lack of knowledge on the part of the evaluator. Most officials who chose not to evaluate students in all five areas because of their announced policies did verify degrees, enrollment, and eligibility to continue. Verification was given for the following: 48% had completed degrees, 41% were eligible to continue at the graduate institution, 4% were ineligible, and 7% were unanswered.

Evaluation by Bryan Graduates

The graduates were asked to evaluate their undergraduate preparation at Bryan in four areas—preparation in general education, preparation in their major, preparation for graduate work, and preparation for their occupation.

Preparation in general education.

highly adequate 33%; adequate 56%; inadequate 3%; unevaluated 8%.

Preparation in major field.

highly adequate 25%; adequate 52%; inadequate 9%; unevaluated 14%.

Preparation for graduate work.

highly adequate 19%; adequate 47%; inadequate 5%; unevaluated 29%.

Preparation for occupation.

highly adequate 24%; adequate 55%; inadequate 9%; unevaluated 12%.

Summary

The major strength of the Bryan product appears to be that of service to others, with the skills of communication much in demand, for Bryan graduates work primarily with people rather than with things as indicated by the vocations of 65% of the graduates who are teachers, pastors, missionaries, and Christian workers.

Just as many important components make up a product, so do many different individuals make up the composite picture of the Bryan graduate. Most likely, the Bryan graduate is a full-time teacher who is doing average to above average work in graduate study in the summers or on a part-time basis; actively involved in some kind of church work; married; and the parent of two children. It is also quite possible that the Bryan graduate is married to a Bryan graduate.

SLAVERY, SEGREGATION, AND SCRIPTURE

(Continued from page 2)

The fear of intermarriage, born of the impression that it is unnatural, unchristian, and physically harmful, stems in part from the continuity of slavery thinking. It is not intended to treat lightly the very real nature of the preference for one's own race in marriage. It is only intended that the negative consequences must be seen as existing solely within the society in which interracial marriage takes place; not in the marriage itself.

My own feeling is that even if interracial marriage is not demonstrably unscriptural, it is extremely unwise—not because one person or race is *better than* another but simply because they are *different from* each other. For marriage to succeed, there must be compatibility, mutual interests, factors of all kinds that will enable two to become truly one. Of course, in many cases within the same race this does not really happen. But to add the hurdle of race to all the other obstacles on the way seems to invite failure.

By the same token, it seems to me the height of folly for an eighty-year-old man to marry a sixteen-year-old girl, though admittedly some such unions succeed.

Church Integration

Lastly, we come to the matter of church integration. It has often been observed that eleven o'clock Sunday morning is the most segregated hour of the week. Buswell concludes:

What do the churches say? Do the social teachings of the Scriptures as they relate to the status and treatment of minority groups need to be held aloof from the findings of the behavioral sciences in the same field? Many churches, denominations, and councils are saying, "No." They are applying such findings to the situation in their swiftly changing urban neighborhoods, and are proving that the integrated congregation can become a working reality.

Some, however, are so caught up with enthusiasm for integration that they are overdoing a good thing. We deplore the position of those who teach or imply that unless one integrates one is "not Christian." Despite a distinctly anti-segregation emphasis, this book does not advocate integration simply for integration's sake. It is conceivable that racial integration in some congregations could cause more problems than it would solve.

No pat solution can be offered. No formula can be applied to all cases. Without the particular details of each separate case, no responsible authority could venture an answer to the question, "Well, what would *you* do?" The only suggestions which *can* be urged upon all are to keep in mind that the teachings of Scripture emphasize the worth of the individual himself and nowhere suggest the relevance of his race. Remember that one's individual worth, whether more or less than that of another, is the product of his cultural learning and his spiritual relation to God—not of his race.

In summary, Buswell asks for an understanding of the nature and causes of racial and cultural similarities, differences, and "most important of all, the distinction between racial differences and cultural differences." May we all know the guiding and enabling hand of our God as we face these and other problems and perplexities in increasingly crucial days.

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THE BIBLE GOES WITH MAN

By DR. IRVING L. JENSEN

"The Bible is the Book that *goes with man*." When I read this recently it set me thinking. The Book and I should be inseparables. Why then do I go my own way at times without it? Both the Bible and I were brought into being by the same breath of God (Gen. 2:7; 2 Tim. 3:16). The Bible was given for me, to go with me. We were to be inseparables. This was clearly God's design.

Life abounds with illustrations of inseparables. What would Amos be without Andy? Mutt without Jeff? The button without the hole? The wheel without the axle? The fish without water?

Recently I purchased a stereo hi-fi set. With it came an attractive booklet, called Owner's Guide for Care and Operation. It was the manufacturer's "let-



Dr. Jensen

This article is reprinted by permission from the EVANGELICAL BEACON, January 14, 1964. Dr. Jensen is chairman of the department of Bible at Bryan College, where he has been a member of the faculty since 1954. In addition to his outstanding performance as a classroom teacher, he has authored a number of Bible-study books which have been published by Moody Press of Chicago. A list of Dr. Jensen's books is available from Bryan College upon request, and the books may be purchased from most Christian bookstores or from Bryan College.

ter" to me, intended to "go with" the set. Its opening words were, "To get the greatest pleasure from your new Stereophonic High Fidelity Instrument, we urge you to read this *entire* booklet *carefully*." I would not think of doing otherwise, for, to me, it was the book that went with the set, the key to pleasurable listening hours.

When God put man, His supreme creation, on this earth, He did not leave him there without instructions from his Creator. In the garden of Eden, it was face to face *conversation*. Then, for all centuries, there would be *Spirit to spirit communion*. But another method of God to give instructions to mankind on how to live (and how to die!) was by human *written language*. And so, over a period of almost two millenniums God caused a Book to be written, by men breathed upon by the Holy Spirit, the Book which He intended was to "go with" man.

The Bible is the Book that goes with man! His "manufacturer" urges him to read the *entire* Book *carefully*, and to obey its directions, if he would get the greatest pleasure out of his life.

The Bible Gives a Warranty

My stereo owner's manual instructed me to register my name with the manufacturer *immediately*, if the warranty was to become effective. The warranty itself guaranteed repair or replacement of any defective parts. How many Bible owners have failed to have their names registered in the Lamb's book of Life, which would assure resurrection unto life eternal! The Bible does not tell us to sample God for a lifetime and then register our names; rather, our names are registered in His records and then it is that we come to know our Maker and enjoy Him as our Savior.

The Bible Tells About the Manufacturer

The stereo manual has a page devoted to extolling the merits and reputation of the manufacturer. Some of the phrases used are "meticulous attention, engineering features, quality, exceptional performance

and dependability, unmistakable perfection." Most of the Bible was written to tell about our Creator and Savior: who He is, what kind of heart He has, what He does. Human words cannot fully describe Him, for He is infinite and eternal in all His attributes. But in picture words (even "Spirit" — wind — and "Christ" — anointed — are picture words), and in men's testimonies of their experiences with Him, and in records of His dealings with men, we are given all that is needed to know of our "manufacturer." He is Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. He doeth all things well. Nothing is too hard for Him. In Him all things are held together. He loves man with an infinite love.

There is absolutely no one like Him!

The Bible Gives Instructions for Our "Care and Operation"

"Proper operation and care will insure your enjoyment," the booklet reads. The warranty warns against negligence, abuse and misuse. Most of the booklet is designed to tell how to operate the set. Sometimes pictures and diagrams are used. Everything is described in terms that Mr. Average Man can understand and follow.

Even so, the Bible is man's instruction book on how to live in this life, with a view to the life beyond. It is a book of deep and unfathomable truths, to be sure, but it speaks its vital message of salvation and Christian living such that even a child can respond.

The Bible warns against negligence of things present and apathy toward things to come. It says a man *must* be born again if he is to find lasting and real joy and peace. It tells the unsaved man how to live by showing him he *cannot* so live as long as he is estranged from God. It tells the saved man how to live by showing him the power of the indwelling and filling Holy Spirit. He is to keep all parts clean by the Word: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psa. 119:9). He is not to abuse body, soul or spirit, but present these to God. For such living,

the Bible promises abundant joys and rivers of living water reaching out to the parched needs of other men.

There is a section in the stereo booklet labelled "Power." It reads in part, "Operate on AC power. If there is any doubt about the power in your home, consult your power company." Some home appliances operate on DC (direct current), others on AC (alternating current). The Bible makes it very clear what power the Power Company of Heaven is supplying: both AC and DC. It is *direct*, as was experienced by the man who sent his plea directly to heaven, "God be merciful to me a sinner!" It is also *alternating*, in that the communion of a Christian with God is a back-and-forth conversation.

Reader, if there is any doubt about the power in your home, consult your power company!

The Bible Offers Repair and Replacement of Parts

The manual reads, "If your set ever needs service, contact your authorized _____ dealer. The warranty is void on any instrument which has been serviced by unauthorized personnel."

When things go wrong in life, the Christian is often prone to by-pass God and go everywhere else for help. He goes to psychiatrists, psychologists, advisers and friends. He takes tension pills, talk-yourself-out-of-it potions. He consults God only as a last resort, when really he should have run to Him at the first symptoms of trouble. *For God alone is authorized to service His creation; He alone has the power to help, and repair, and mend, and redeem!*

God is the master mechanic, who knows the machine He has made, and who has a warehouse of replacement parts. Bent, broken, dirty, squeaky, weak, or run-down parts are no problem to Him. When King David acknowledged the wrong of his heart and deed, he confessed his sin, and so could expect a restored and repaired joy and usefulness in God's service: "Restore unto me the joy of thy salvation . . . Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psa. 51:12, 13).

(Continued on page 4)

BRYAN COLLEGE is located at Dayton, Tennessee, in the world-famed Tennessee Valley, 38 miles north of Chattanooga, on U.S. 27. A standard four-year, accredited, liberal arts college, Bryan offers the Bachelor of Arts and Bachelor of Science degrees in thirteen major fields of study. The College is conservative in theology, evangelical in practice, and aspires to be an undergraduate college of first-class academic quality, thoroughly Christian in character, emphasizing educational excellence and a Biblical spiritual life in an environment of culture.

Bryan's effort to keep tuition and fees at a minimum level results in a gap between what the student pays and what it actually costs. This gap, along with a substantial student aid program, and the continuing need for capital expansion, makes the College dependent on a generous gift income. Therefore, the interest, prayers, and financial support of Christian people everywhere are earnestly solicited, not only through current gifts but also through various avenues of deferred giving, such as annuities, trusts, and bequests.



ACCREDITATION -- WHAT IS IT?

By THEODORE C. MERCER
President, Bryan College

Bryan College was accredited by the Southern Association of Colleges and Schools on December 3, 1969, at the Association's annual meeting in Dallas, Texas. The achievement of membership in the Association by vote of the College Delegate Assembly was the climax of a specific process of preparation initiated nearly three years ago.

The visiting committee which made an on-campus evaluation of the College in April, 1969, made recommendations focusing primarily on financial resources, the need for enrollment growth, and the necessity of increasing the number of faculty holding the doctor's degree. Intensified efforts to fulfill these requirements resulted in doubling the number of doctorates on the faculty and the raising of \$300,000 to pay pressing short-term obligations.

Accreditation is a beginning, not an end. It does not solve all of Bryan's problems, but it does provide the possibility of solutions which are not available to an unaccredited institution. Initial accreditation is for a period of four years, with re-evaluation at the end of that time based on an intensive self-study. Membership in the regional association also provides national recognition and visibility.

Accreditation Defined

The role of accrediting in the educational world has been defined as the certification that an institution meets certain published acceptable standards. In addition, accrediting may, and should, lead to institutional self-improvement and the lists of the various accrediting bodies furnish an authentic body of information for the public about the characteristics of particular educational institutions.

A publication of the National Commission on Accrediting assesses the value of accreditation as follows:

Under our system of higher education, accrediting has become a vital factor in the welfare of an institution because of its influence on enrollment, on gifts, on employment of faculty, on licensure of alumni to practice professions, as well as on an institution's prestige in general.

The same publication points out that research shows that the lack of accreditation frequently leads to the withholding of financial support, to a retardation in enrollment growth, and to decisions and courses of action within an institution which may not lead to improved quality of educational service.

Accreditation is indeed a many-faceted subject which is often misunderstood. Accrediting associations do not attempt to control the religious position, philosophy, or the internal operation of an institution. What the association wants to know is whether an institution is following accepted standards of educa-

EDUCATIONAL STANDING OF BRYAN COLLEGE

- Accredited by the Southern Association of Colleges and Schools on December 3, 1969.
- Approved by the Tennessee State Board of Education for teacher education, with reciprocity for certification in a number of other states.
- Membership in the Association of American Colleges.
- Membership in the Tennessee College Association.
- Membership in the Council for the Advancement of Small Colleges.
- Listed in EDUCATION DIRECTORY, Part 3: HIGHER EDUCATION, published annually by the U. S. Office of Education.
- Listed in the REPORT OF CREDIT GIVEN, published by the American Association of Collegiate Registrars and Admissions Officers.
- Approved under the various public laws which have been passed by Congress for training of veterans, and the children of veterans, PL 16, PL 634, PL 361.
- Approved by the Immigration and Naturalization Service for training of foreign students.

tional practice and whether it is achieving to a reasonable degree its stated objectives. In all fields of endeavor today, an approved standing is an important factor.

Levels of Accreditation

There are many degrees and levels of accreditation. There is the accreditation which is achieved by a college receiving approval as a teacher education institution from the proper state agency, which in Tennessee is the State Board of Education. There is also the approval received when recognition is granted an institution by its state university. These kinds of accreditation are sometimes achieved within a state by institutions which are not regionally accredited. State universities and state boards of education, however, prefer not to be regarded as accrediting agencies as such; and thus, the word "approval" is often used for recognition of this sort instead of the more technical term "accreditation."

There is also the accreditation of departments or divisions of colleges and universities by the various professional accrediting societies, such as a music department accredited by the National Association of the Schools of Music. Further, there is the recognition by organizations such as the American Association of Colleges, which is national rather than regional in membership. This type of approval is not

granted except for schools already members of their regional association. Bryan College became a member of the Association of American Colleges at the annual meeting held January 11-13, 1970, in Houston, Texas.

Regional Associations

For regional accreditation of educational institutions, the United States is divided into six regional associations; and membership, which is strictly voluntary, in the association serving the institution's area gives the institution national standing. These six associations (as are other accrediting bodies already mentioned) are recognized by the U. S. Office of Education (which is not itself an accrediting agency) and institutions of recognized stature are listed in its publications with appropriate symbols to indicate the kind of accreditation achieved.

Where Do We Go From Here?

The college is now in the process of developing specific outcomes to cover the next five years of the long-range development program. These specifics will cover the following areas:

Growth in student enrollment (the small size of Bryan, 356 registration for the two semesters of the current academic year, is not compatible with economical business operation because of the high unit cost);

Increase in financial resources, including both endowment and general operating gifts (the Southern Association recommends a \$5,000,000 endowment in 2-3 years, as against an endowment of some \$500,000);

Improvement of the academic program of the college in ways compatible with the college purpose and educational objectives.

A self-study carried out according to the manual

developed by the Southern Association (this in-depth study of all phases of college operation, which must be undertaken within two years, is designed to lead to institutional improvement based on past experience and realistic projections for the future.)

The carrying out of these projects successfully will require a high degree of intelligent hard work and devotion from all the college personnel and friends of the college.

THE BIBLE GOES WITH MAN

(Continued from page 2)

The Bible Will Also Go With the Next Model

When this stereo set finally comes to the end of its lifetime and has to be discarded, its manual of instructions will be discarded with it. In contrast, the Bible's future is a glorious one. When a Christian dies and leaves behind his well-worn Bible, this is not a time of permanent parting. In his new resurrection body, to be given him at the coming of Christ, he shall surely see God's Book again, for the Word of God abideth for ever. In this life the Book is his hope; in the life to come it shall be his glory. In this life he was learning it; in the life to come, he will know it, as face to face, and see the fulfillment of all that it promised.

* * * *

The Bible is the Book of God's heart. It is the Book that God wants you to read, and believe, and obey. It is the Book that gives all the wherewithal of living. It is the Book that offers a warranty for eternity. It is the Book which, when cherished and hid in your heart will stay with you as you pass through the vale from earth to heaven, for

The Bible is the Book that goes with man!

WILL AND BEQUEST FORM*

I give, and bequeath to William Jennings Bryan College, a non-profit organization, incorporated under the laws of the State of Tennessee, and located at Dayton, Tennessee, the sum of _____, or _____ percent of my estate, or the residue of my estate to be used as the Trustees of the College may direct.

*This form of bequest should be used only after consulting your legal adviser.

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VALUES OF THE OLD TESTAMENT TO THE MODERN CHRISTIAN

By IRVING L. JENSEN, TH.D.

The Christian world recognizes the Bible to be of two inseparable parts, Old and New Testaments. Both parts were inspired by the same Spirit and intended for the same work of enlightening people. In practice, however, the Old Testament is not read and studied as much as the New. This is due in part to its larger bulk and more remote history and culture. The Old Testament is even treated by some as though it were made obsolete and impractical by the appearance of the New Testament. It is true that the New Testament is the peak of God's written revelation. It is the final, full, and clear explanation of life and of the major doctrines related to man's salvation. But its importance only enhances the value of the Old Testament; for in the Old is found the seed, the foundation, and the preparation of all that appears in the New. The New Testament, as Augustine once said, lies hidden in the Old; the Old Testament is revealed in the New.

God's Purposes in Giving the Old Testament

The Old Testament was written for two basic purposes: to point unbelievers to *the way to God*, and to show believers *how to walk with God*. Paul made this very clear when he wrote his last inspired letter to Timothy, reminding his friend and co-laborer that the holy Scriptures which Timothy had learned from childhood (the Scriptures then included only the Old Testament) were able to make him "wise unto salvation" (II Tim. 3:15). This was teaching concerning the way to God. Also, Paul wrote, all Scripture was given by God "so that the man who serves God may be fully qualified and equipped to do every kind of good work" (vs. 17, Today's English Version). Paul was telling Timothy that the Old Testament was to equip him to walk acceptably with his God. This

was teaching concerning the believer's walk with God.

When we look at the equipment of spiritual armor which Paul urged the Ephesians to put on to live victoriously (Eph. 6:13-17), we can see that all these are prominent items in the Old Testament: righteousness (*breastplate*, cf. Isa. 59:17), gospel of peace (*shoes*, cf. Isa. 52:7), faith (*shield*, the Old Testament is filled with stories about faith, cf. Heb. 11), salvation (*helmet*), Word of God (*sword*, cf. Ps. 119), and prayer (the panoply of armor).

The New Testament, of course, also is part of the "Scriptures" mentioned in II Timothy 3:15-17, and more explicitly so because of the person of Jesus Christ, who is the Saviour promised by the Old Testament. But we should not therefore steal away the content of the Old Testament mentioned above whenever we compare the two testaments.

How the Old Testament Serves God's Purposes

Paul mentioned to Timothy four ways in which the Scriptures, Old as well as New Testaments, served God's purposes (cf. II Tim. 3:16). Let us look for these in the Old Testament:

1. *Doctrine*, or teaching. Among the basic doctrines taught in the Old Testament are these: who God is, what man is, and what God does for man. Over and over these themes are projected on the screen, as they are manifested in the everyday life of



This article is reprinted by permission from *THE SUNDAY SCHOOL TIMES AND GOSPEL HERALD* published by the Union Gospel Press, Box 6059, Cleveland, Ohio 44101. Dr. Jensen is chairman of the department of Bible at Bryan College, where he has been a member of the faculty since 1954. In addition to his outstanding performance as a classroom teacher, he has authored a number of Bible-study books which have been published by Moody Press of Chicago.

Dr. Jensen

people. And in the Old Testament's teaching on these large areas of doctrine, the spotlight shines on the grand subject of salvation.

Who is God? He is the only Saviour (Deliverer) of those whom He has created.

What is man? He is a sinner in need of salvation from the penalty of sin. This is made very clear as early as Genesis 3.

What does God do for man? God offers him a way of salvation, all of His grace, by faith. The first examples of acceptable responses to God are in the stories of Abel (Gen. 4) and Noah (chs. 6-9).

These basics of the theme of salvation appear throughout the Old Testament and are made more real and explicit and personal by the many symbols, types, and prophetic utterances prophesying of the coming Saviour, Jesus Christ.

It is the historical setting of these doctrines and the Messianic prophecies that makes the Old Testament such a vital source of doctrine today.

2. *Reproof*. This is the work of the Word in convicting one of sin. One cannot read very far in the Old Testament before he sees the same old sinful nature, which resides in him, working in the lives of Old Testament characters. Fallen human nature is frankly and clearly portrayed in the many narratives of the Old Testament. This is in addition to the laws and commandments of God, by which comes a knowledge of what sin is (cf. Rom. 7:7).

3. *Correction*. Reproof is the negative work of the Word; correction, the positive. Reproof is to stop us in our tracks; correction is to start us in a new and right direction. The Old Testament consistently offers this help, showing the right way to walk. The words "way" and "walk" are key words in the Old Testament.

4. *Instruction in righteousness*. The Old Testament serves perfectly with the New in this ministry, also. In it one may find inspiration, challenge, example, motivation, and nurture. For *inspiration*, no passage surpasses Psalm 23. No *challenge* could be more timely than that of Joshua's: "Choose you this day whom ye will serve" (Josh. 24:15). The ministry of *example* is one of the Old Testament's major emphases. "Now all these things happened unto

them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (I Cor. 10:11). Recall the example of utter faith and obedience by Abraham, who prepared to sacrifice his son as the Lord had commanded him (cf. Gen. 22:1-14). If we are lacking *motivation* in our life for God, the Old Testament offers much help here. Consider these words: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple" (Ps. 27:4). Over-all, a diligent reading of the Old Testament affords *nurture* for the Christian in his daily spiritual growth. Psalm 119 is a personal testimony by one who experienced this nourishment and training of the sacred Scriptures.

Applying the Old Testament to Today

The need for a wholesome attitude in reading the Old Testament cannot be overemphasized. We must recognize that there are changeless spiritual truths, unaffected by time. God does not change. Human nature has not changed—the story of the first man and woman indicates this. The basic laws of God remain the same—for example, "Thou shalt love the Lord thy God with all thy heart" (Matt. 22:37). The design and purposes of God remain unaltered. So when we read the Old Testament, we should not think of it as an outdated book. To Paul, Peter, and other apostles of Acts, it was still *the* Scriptures, even though a new era had begun with Pentecost.

Bible study consists of three parts: observation, interpretation, and application. We are to observe what the Bible says, so that we may learn what it means and so that we may apply it to our lives. The guidelines for interpretation and application given below apply particularly to the Old Testament:

Some Guidelines for Interpretation and Application

1. Look for the *big* truths—the emphasized ones. The Old Testament was not intended to present a comprehensive system of doctrine. Part by part it builds up a structure of the grand truths of God, upon which then the New Testament is built, with its amplifications and important details. The practical suggestion here is not to get lost in the multitudes of small items in the Old Testament.

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2. Derive the *universal, timeless principles*. Mention was made above of changeless truths. But there are things that do change. Culture, habits, dress, government, and tradition are some of these. In studying any biblical passage, the local temporal detail must first be identified, and from this, the universal, timeless principle derived. "Remember the sabbath day, to keep it holy" (Exod. 20:8). Here the Jewish calendar is the temporal detail; a universal principle, applicable to both Old and New Testament times, is that we should observe one designated day of the week especially as a holy day unto the Lord. Consider another example. "Achan . . . took of the accursed thing; and the anger of the Lord was kindled against the children of Israel" (Josh. 7:1). The story goes on to relate that Israel lost heart and thirty-six men were slain—all because of one man's sin. Such was the local event of that moment. A timeless universal principle to be derived from the story is that the sin of one man in a group is bound to affect the whole group adversely.

In Old Testament study, we are continually looking for the "inner spirit" of the "outer cloak" of the particular passage. This especially applies to the many laws imposed on the Israelites. The sacrifice of a bullock was not accepted as a true offering unless it was presented with a true spirit (cf. Ps. 51:16-17).

3. Recognize even the seemingly impossible stories as true. One of God's frequent ways of revealing Himself to Israel in Old Testament days was by supernatural signs. He who rejects miracles cannot feel at home in the Old Testament. To try to explain away the miracle of the Israelites' crossing the Jordan, for example, is to lose the whole point. It is good spiritual tonic to read the Old Testament daily, because of the many miracles it records.

4. Interpret the Old Testament in the light of the New. The New Testament is the best help for interpreting the Old. Since God is the Author of both, there can be no contradiction between the two. The Old Testament becomes clearer and more inspiring when one sees it through the lenses of the New.

5. Keep in mind the limitations of human language used to describe divine truths. The Hebrew writers used anthropomorphisms when referring to God. That is, they ascribed human form and qualities to Him. When referring to His omnipotence, a writer might speak of "His right arm." This pictorial Hebrew style enhances Old Testament study and opens the door to wide vistas of spiritual truth.

6. See Christ in the Old Testament. Christ appears in many passages of the Old Testament, foreshadowed by symbol, type, and prophetic utterance.

What to Look for in Old Testament Books

The Old Testament contains four major kinds of writing: law, history, poetry and ethics, and prophecy. Listed below are some of the main things to look for in each group:

1. *Law*. In these first five books, observe what is written about origins (of the universe, human race, sin, redemption, and Israel), the nature of God and man, and the character and structure of human society and God's kingdom. Also look for God's prescriptions for salvation.

(Continued on page 4)

DO WE NEED CHRISTIAN COLLEGES?

By H. ROBERT COWLES

The small private college has fallen on hard times.

In an era of increasing costs for quality education it finds itself in competition with state universities whose low tuition and broad range of courses are very appealing.

Community colleges and extension campuses offer the potential collegian the financial advantage of living at home while pursuing a degree.

The Bible college, most of which metamorphosed from the diploma-granting Bible institute of a generation ago, is faced by a particularly difficult set of circumstances.

Having in the past specialized in the training of ministerial and missionary candidates, few of whom command large salaries, it lacks the affluent alumni to whom other colleges look for endowments.

Admission standards may bar it from the generous federal subsidies available to most private colleges.

Enrollment is often far below the approximately eight hundred students which educators consider the break-even point for financial solvency.

The Christian College in the Educational World

Rising educational standards which dictate graduate studies for the prospective Christian worker are swiftly forcing it out of the field of terminal education. Hoping both to round out the training of the few who elect to terminate their formal studies at the baccalaureate level and to provide the seminary-bound student with disciplines on which he can base his later graduate studies, it has branched out into the liberal arts.

In an effort to assist the young person not necessarily called to ministerial or missionary work, it has added other disciplines such as nursing and elementary education, thus further altering the school's original complexion. The constituency, recalling the good old days, has not always taken kindly to these changes, interpreting them as trends toward secularization.

And as if those adversities were insufficient, the Bible college, especially if it is church-related, finds itself in financial competition with the seminary. Denominations, concerned primarily about the supply of ministers for their churches at home and their missions abroad, find themselves financially responsible for colleges, perpetuated from a former era, which have a decreasing role in direct ministerial education. At the same time, these very churches are faced with an even more expensive institution, the seminary or graduate school, where their ministerial candidates do get direct training for the work at hand.

Can the Christian college, whether Bible or straight liberal arts, survive the squeeze? Will public colleges crowd out parochial colleges just as public high schools two generations ago crowded out most private and parochial high schools?

The demise of the parochial high school was far

This article which appeared as an editorial in the April 16, 1969, issue of THE ALLIANCE WITNESS, 260 West 44th Street, New York, New York 10036, is reprinted by permission. Mr. Cowles is editor-in-chief of THE ALLIANCE WITNESS.

less serious than would be the demise of the Christian college. During high school the student has the counterbalance of his Christian home. Sooner or later he must confront this evil world. It actually may be healthy for him to begin that confrontation while he still has the sanctuary of a godly home.

The College Campus—A Melting Pot

In college the situation is different. The student is away from home at a chronological age when he naturally wants to throw off the shackles of childhood and adolescence. The college campus is a melting pot, a deprovincializer, a leveler. Although many Christian young people survive the secular campus and emerge the stronger for the encounter, many others are permanent casualties.

Moreover, the student probably will select his life partner from the available choices on the college campus. The temptation to an unequal marital alliance can be strong at the secular school. One of the Christian college's more important functions is to provide a wholesome meeting ground for prospective marriage partners. The social elements of college life argue forcefully for the Christian campus.

The Unique Contribution of the Christian College

But college contributes more than the academic and the social. Its most lasting compensation to the student is example. Among the faculty of the Christian college are exemplary men and women, strong towers, believable people whose walk and teaching coincide.

Long after the specific classroom lessons have dimmed and the social encounters have faded into a limbo of pleasant but vague memories, the sheer character of the student's mentors will continue to influence his life and actions.

The faculty are any college's most permanent contribution to the student. They are the Christian college's strongest reason for being.

Survival for the Christian college, and particularly the hard-pressed Bible college, will require bold thinking and bolder action. That kind of thinking and that kind of action are important to us all.

We need the Christian college.

WILL AND BEQUEST FORM*

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*This form of bequest should be used only after consulting your legal adviser.

VALUES OF THE OLD TESTAMENT

(Continued from page 3)

2. *History.* Much of this is biography, easily understood because we are personally acquainted with human nature. Concerning the many events recorded, such as wars, the rising of kingdoms, migrations of people, and everyday happenings on the street and in the home, determine whether the event is merely incidental to the narrative, plainly a spiritual engagement (such as going to the temple to worship), illustrative of a spiritual truth, or typical or symbolic of New Testament truth. Many spiritual lessons can be derived from Old Testament history.

3. *Poetry.* The Psalms especially invite the reader to reflection, devotion, and worship. Many Psalms are also Messianic. Books like Job and Ecclesiastes probe such timely subjects as suffering, behavior, values, and motives.

4. *Prophecy.* Much of what the prophets *forthtold* concerns sin, conditions for salvation (faith and obedience), the attributes of God, and the sovereignty of His purposes. They also *foretold* events: judgment for sin and blessing for obedience. Beyond these conditional predictions are the grand Messianic prophecies of the coming of Christ. It should thus be plain that the prophetic books are very timely books, like the others of the Old Testament.

The Old Testament is more than mere ancient history. It should be read with the view to applying it to every phase of living today. Using a modern translation of the Old Testament will help to make the wording of the text come alive to the reader. Always be searching to find what the Old Testament says that relates to life in the home, the church, and the community, to the present, and to the future. In any one passage, look for an example to follow, a sin to avoid, a command to obey, a promise to claim, and a prayer to echo. If you have been neglecting the Old Testament because it has appeared to be out of date, search its pages again. You will find that Paul was right when he said that *all* Scripture is profitable for the man of God.

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THE CHRISTIAN STUDENT'S CROSS

By Bill Melden

In 1950 a book entitled *God and Man at Yale* quickly made its controversial way to the top of the nation's bestseller list. Written by William F. Buckley Jr., a 1949 graduate of Yale University and a man who was to become one of America's foremost conservative spokesmen, the book rocked the academic world by revealing the degree of liberal bias in Yale's departments of history, philosophy, political science and religion.

In his treatment of the latter, the author proved there was a pronounced anti-Christian inclination in the university classroom that went far beyond the limits of necessary academic objectivity.

One of the reasons for the success of *God and Man at Yale* was the fact that the book spoke to a common problem, not restricted to the Yale campus. Indeed it turned out that Buckley described a condition existing in most of the nation's secular universities and colleges.

Now, twenty years later, the phenomenon has become ever so much more pronounced. The 1970 campus is marked by a severe antipathy toward the Bible and Christianity. There's a hostility that permeates the entire academic community. It is not, furthermore, restricted to the faculty sector with which Buckley originally took issue, but is rather propounded by faculty, students and administration alike.

The result is an atmosphere in which genuine confrontation with Jesus Christ is difficult and spiritual growth nearly impossible.

Years ago, the Christian student could count on a

marked apathy among his peers in relation to any religion, including Christianity. His fellow students, with few exceptions, simply didn't care about the Bible, or Christ, or the true Christian Church.

This was unfortunate enough, but it has been replaced by something so much less desirable as to make a good dose of apathy almost pleasant.

NOW MALIGNANT

Today, the apathy has been banished, just as political apathy is so obviously absent from the college campus. In its place a malignant constant hostility toward, and even hatred of, Christianity and all that it stands for has emerged. More than mere "questioning" is involved: here is rather the final form of total irreverence, the end result of spiritual blindness.

What I call the "cult of irreverence" is expansive and multifaceted. It ranges from vicious attacks on Christian belief in the classroom to sarcastic sacrilege in the pages of student newspapers.

The born-again Christian student takes his scholastic and social life into his hands when he ventures on to the secular campus. Once there, he can expect nothing but ridicule, unfairness, and intellectual stripes from those who seek to scourge true faith wherever they see it.

A student enrolls, for example, in a course called "Introduction to the Bible." On the first day of classes, the professor mounts his podium and, without so much as a word of explanation, throws a copy of the Bible to the floor. "I just want to show, class," says the professor, "that lightning will not strike simply because I'm not showing 'proper respect' to this book."

Picking the Bible up, he ostentatiously opens it and tears out a few pages. "See, class?" he asks. "Still no lightning!"

From this flamboyant start, he proceeds to take up his

Reprinted by permission from the *Presbyterian Journal*, May 6, 1970, Weaverville, N. C. The Journal indicates that the author is a college senior who, according to his own testimony, found Jesus Christ less than a year ago. Now looking toward the ministry, Mr. Melden writes of a demonism that is part of the "generation gap."

semester-long attack upon the divine inspiration of the Scriptures. In the second half of the course, when the New Testament is being treated, he begins by saying, "In this section of the course we will examine the life and ministry of Jesus of Nazareth. Please do not, either in discussion or on a test, refer to this man as 'Jesus Christ.' He was not the Christ. He was merely a rather inspiring historical figure—a minor seditionist who was completely misunderstood by his peers—themselves ignorant Jews doggedly awaiting the coming of a nonexistent Messiah."

It is amazing what you can get by with, this side of libel, for which of course the professor cannot be prosecuted.

The remarks I have just reported are not, alas, a figment of my imagination. Even if I wanted to create such a character as this gentleman, I am afraid my imagination would not meet my needs. No, the man here is quite real, not a caricature—and, in point of fact, is the chairman of his department at his university.

In another class, a history course which freshmen must take in order to graduate, the professor discusses the shameful events of the Dark Ages, with a special emphasis on children's crusades, inquisitions and the like. He links them, skillfully and convincingly, to the fundamentals of Christian belief. In this manner he supposedly shows that the aberrant behavior described is "typically Christian."

Not content to leave it at that, however, he also takes up the better part of an hour discussing "the historical Jesus"—Jesus the revolutionary, Jesus the fanatical Israeli nationalist, Jesus the anti-Roman conspirator.

Of course, it is easy to point out, with C. S. Lewis, that this "Jesus" never existed, but most college freshmen do not know that Lewis ever existed, and most of the cogent arguments of the classic Christian apologists are also beyond their ken.

The examples, from my own experience and the experience of others, could go on endlessly—the Darwinian biology professor who pointedly sneers at the Genesis account of creation, the psychology professor who goes out of his way to explain conversion experiences as self-induced delusions.

NO LACK OF EXAMPLES

From these few cases we can all-too-easily see that Christ and Christianity, far from being ignored or even laughed at,

are actively, constantly attacked in the university classroom by men and women whose academic status lends credence to their statements in the minds of their students.

What of the student who, solidly grounded in the Word of God, sees through the professors' colorful heresy? What of the student who dares question the irrational, biased assumptions to which he is constantly subjected?

Well, his is not a happy lot; if he attempts to "contend for the faith" in the classroom he is usually savaged by the professor's greater polemical and oratorical skills. Unless he is able to put forth a solid, factual argument for the Bible or Christ, he will be laughed or sneered into silence.

If, as is rarely the case in one so young, he does manage to put forth such an argument, the professor will probably, with great color and flourish, evade the issue and find a more vulnerable point in the student's knowledge or eloquence.

To put it bluntly, the student who tries to defend his Christian beliefs in the classroom will immediately be subjected to intellectual bullying and intimidation which is as totally unjustified as it is brutal.

What happens to the student when he happily leaves the classroom behind? For one thing, he transfers into an atmosphere of unrelieved hedonism, but that is a matter to be treated in another article. He also enters into a climate of anti-Christianity which is every bit as pronounced as that of the classroom.

His professors use "knowledge" and wit as their weapons against Christ; his peers use crudity and social ostracism as theirs.

Of course, the probability is that the saved Christian student did not desire their dark fellowship in the first place, so the latter weapon is largely ineffective. However, this young man or woman is nevertheless a human being, and the continual scorn and hatred of his fellows is not a pleasant thing to experience on a daily basis.

On a more impersonal level, the students in a university who hate Christ and Christianity find numerous ways of expressing their feelings. In the pages of the campus newspaper they can engage in political diatribes in which they blame the organized church for all of the world's ills, and refer to Christianity as a "tool of repression."

That such a thesis bears a marked resemblance to the Marxian dictum that "religion is the opiate of the masses"

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does not faze them in the least; better a Marxist than a Christian, they reason.

These students also call upon the findings of science to support their non-beliefs, although theirs is not true science. (A favorite quotation is the gleeful recollection of the Soviet cosmonaut who said he "didn't see God up there.")

Or, they turn to their ideological ancestors, such as Mark Twain, Thomas Paine and Bertrand Russell, for arguments against God in general and the Christian God in particular.

All this constitutes one approach. Another, probably used with greater frequency and effectiveness, is sarcasm and blasphemy. The thought seems to be that if you can't fight the Christian on intellectual terms, you attempt to shock him into silence.

Follow the lead of the modern witches and wear an inverted crucifix about your neck, or tell a blasphemous joke; this might have results. Such is the mind of the anti-Christian. (I understand this mind. I once possessed it.)

A MISSIONARY ZEAL

This is all so widespread today that it has become fashionable. The culture-makers of the under-25 generation have picked up the anti-Christian theme and are seeking to capitalize on it by churning out books, songs and even plays in which it appears.

A song entitled "Spirit in the Sky" is on its way to the top of the charts, with a sarcastic, heavy-handed attack upon the Christian doctrine of salvation. In London, theatre entrepreneurs are producing a "rock musical," *Superstar*, about the life of Christ.

I shall not quote from the title song, which is also selling quite briskly here in the United States; if you have not heard it, I would suggest you avoid your radio—that is, if you have any illusions left about the decency of today's songwriters.

I recently glanced through several college literary magazines. In each, I found some derogatory reference to Christ and Christianity. These came in the form of essays, short stories, even poems.

The modern university student, so eager to prove his "intellectuality," does not wait for opportunities to assail Christ, but rather creates his own.

In looking back on all this, I realize that some will say, "But why do you concentrate upon the universities? Isn't there an anti-Christian bias evident throughout society as a whole?" Yes, to a certain degree there is, and the Biblical student can only conclude that it will become more evident as time goes on.

But the colleges and universities have always had a vitally important effect upon society, inasmuch as they forge the ideas of tomorrow's leaders, and in this day of advanced technology this is even more true. Therefore, it is reasonable to assume that no small portion of hostility toward Christianity abroad today has been spawned in the universities.

Few students are antipathetic toward the Bible and Christ when they graduate from high school. It is in the "intellectual" atmosphere of a college that ideas are born, or destroyed. And when the average student, who goes to church but has never had an experience with Christ, goes into university with its anti-Christian proclivities, he is liable to be turned away from Christ for the rest of his life.

There may be some who will say, "Well, if his faith is so easily shaken, then it isn't a faith worth keeping." I violently disagree with this. It is precisely this tiny, embryonic faith that needs an atmosphere of spirituality (or at least fairness) in which to grow.

The heresies on campus are not likely to shatter the faith of the strong, spiritual Christian—but they can certainly commit infanticide upon an uncertain faith, or abort a faith yet unborn.

Today's universities will, I believe, have much to answer for in the day of judgment. The professors who assault Christianity in their every teaching, and the administrators and trustees who sanction them by silence, will likewise bear the terrible fruit of their apostasy in the future.

In the meantime, one can only ask God for the love of Christ in dealing with them, and for the unassailible power of His Holy Spirit in reaching their unfortunate victims.

EDUCATIONAL STANDING OF BRYAN COLLEGE

Accredited by the Southern Association of Colleges and Schools on December 3, 1969.

Approved by the Tennessee State Board of Education for teacher education, with reciprocity for certification in a number of other states.

Membership in the Association of American Colleges.

Membership in the Tennessee College Association.

Membership in the Council for the Advancement of Small Colleges.

Listed in EDUCATION DIRECTORY, Part 3: HIGHER EDUCATION, published annually by the U. S. Office of Education.

Listed in ACCREDITED HIGHER INSTITUTIONS BULLETIN, which is published every four years by the U. S. Office of Education.

Listed in the REPORT OF CREDIT GIVEN, published by the American Association of Collegiate Registrars and Admissions Officers.

Approved under the various public laws which have been passed by Congress for training of veterans, and the children of veterans, PL 16, PL 634, PL 361.

Approved by the Immigration and Naturalization Service for training of foreign students.

THE FABULOUS FORTIETH

By Louise Bentley

If the adage that "Life begins at forty!" is true, Bryan College began to live in this her fortieth year. For hundreds of youth whose lives begin during their first year at a Christian college, this year was no exception—especially on Bryan campus. Here their faith was analyzed and solidified as a synthesis into the fabric of character. Here their minds were stimulated and stretched to encompass new, liberating ideas, sometimes in seeming conflict with their faith; yet they were counseled and challenged by Christian professors as they struggled together with ideas that needed honest answers, not easy cliches. Here their peers were of varying maturity—some taught them truths; some they taught and helped. But the exercise of faith, thought, and life throughout a year at Bryan added stability to each student and enhanced his understanding of God, himself, and others—a good beginning!

Above the normal classes, dates, and activities rose three peaks. (1) Accreditation by the Southern Association of Colleges and Schools came in December, an academic achievement of years of arduous work buttressed by sturdy prayer. The great improvement of the physical plant, the securing of new doctorates for the faculty, and the

Mrs. Bentley, assistant professor of English, has based this article on reports by Mr. Cornelius and Mr. Winkler, professors of English and Christian Education, respectively, to the Bryan College Board of Trustees at their May, 1970, meeting. Tim Kimmel, a sophomore at Bryan, has also provided some information.

WILL AND BEQUEST FORM*

I give, and bequeath to William Jennings Bryan College, a non-profit organization, incorporated under the laws of the State of Tennessee, and located at Dayton, Tennessee, the sum of _____, or _____ percent of my estate, or the residue of my estate to be used as the Trustees of the College may direct.

*This form of bequest should be used only after consulting your legal adviser.

successful completion of a \$300,000 fund-raising drive were important factors in this great step forward.

(2) A Holy Spirit revival sent by God came to the campus on February 18, less than a month after Winter Bible Conference and its emphasis on the inerrancy of the Scriptures and the victorious Christian life. An ordinary chapel service, which began at 9:55 but lasted until mid-afternoon was largely unadvertised and unsensational as students from Trevecca Nazarene College gave their testimonies. But the invitation that resulted in over two-thirds of Bryan students going forward to rededicate their lives, be born again, praise God for His love, or confess sins was dynamic, Spirit-filled. The revival's genuineness was marked from its beginning by an immediate concern for others. Some students sought out classmates; some talked to faculty about spiritual problems; some telephoned home the good news. For weeks nightly prayer meetings averaging about fifteen persons were held, with discussion-type, half-hour, all-college Bible studies once a week.

(3) Spring vacation meant beach evangelism for thirty-six Bryan students. At Daytona Beach they joined 1400 other students in sharing Christ with thousands of fun-sun seekers. According to Tim Kimmel, President of the sponsoring Christian Service Association, plans for this venture began last fall and required much prayer and work to subsidize a percentage of each person's living costs and travel expenses. After facing a broad cross section of American youth from hippies to atheists, the students were again convinced that Christ is the answer for all, especially the 500 to whom they personally witnessed. Beach evangelism is a new ministry of C. S. A., a student organization founded in 1938 that offers a variety of voluntary services in Bible teaching, student pastorates, music and youth services, jail visitation, and Gospel teams for testimonies in churches and schools; next year the group plans to send two buses for beach evangelism.

These were parts of Bryan's fabulous fortieth—a new beginning, in some way, for all!

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ACCOUNTABILITY IN EDUCATION

By Roger J. Voskuyl, Ph.D.

It is good to be back on a Christian College Campus. If there is anything that Mrs. Voskuyl and I miss after 30 years on two small college campuses and residing now in the heart of the Washington scene, it is the sense of community that one finds on the campus of the small, Christian college. Similar in outlook, remarkably similar in facility though differing in appearance, similar in purpose, similar in the look on the faces of Christian college kids—these are the marks which we enjoyed and miss.

The senior vespers last evening were especially moving and nostalgic for us. Testimony in word and song to the living Christ—what a contrast to the hundreds of colleges swept in the throes of dissension and confrontation. Yesterday's paper indicated a number of colleges and universities closed early to avoid violence. However, this graduating class could sing together that hymn of commitment—"O Jesus I have promised to serve Thee to the end." These kids have a beautiful answer to that desperate question of all of youth today: "What Is Life To Me," Henry Goehring's poem, put it so clearly and beautifully.

There will be tears shed today by some, there will be words of gratitude on the part of others that it is all over, but twenty years from now when you look back, you will realize what a distinct privilege you had as a minority group—graduates from a small, Christian college.



Dr. Voskuyl

Dr. Roger J. Voskuyl is the Executive Director of the Council for the Advancement of Small Colleges. It was appropriate that Dr. Voskuyl should be the commencement speaker in this year that Bryan College became accredited inasmuch as membership in CASC, which Bryan joined in 1957, is predicated on an institution's official commitment to work for accreditation. Dr. Voskuyl came to his present position in 1968 from Westmont College, Santa

LIKE IT IS

Ever since I saw the admonition of Jack Sanford in a recent issue of *Christianity Today* I am convinced that his admonition "Tell Them Like It Is," is the only way to address a graduating class in the 1970's.

How is it? The world is a very disappointing one:

- a war about which there is unprecedented controversy and demonstration
- rebelling students confronted by the National Guard, four young people killed on a quiet, mid-country campus—two more killed in Mississippi since this was first written
- faculties on strike
- a bank burned and a student killed defending it in my beautiful Santa Barbara
- schools closed in an attempt to resolve problems
- the Los Angeles system running at half staff so that students can graduate
- administrators losing their posts, victims of circumstances
- dissent burgeoning into violence
- authority being questioned
- youth sold out to sex and drugs
- music and a culture unrecognizable
- change going on so rapidly that the position you may be ready for now will not exist in 10 years
- the legislative and executive and judiciary at odds in government
- racism, a stronger force than ever before

That's like it is. In Dayton, Tennessee, it may be quiet, but you will be in it soon in the classroom, pulpit, inner city, home, P.T.A., business, government, professions.

Looking back over quite a few commencements, and taking a deep breath as I view the tumultuous scene, I can

Barbara, California, where he was president for 18 years. It was during his tenure there that Westmont was accredited. Prior to his presidency of Westmont, he was dean of Wheaton (Ill.) College 1947-50 and professor of chemistry in that institution 1938-47. He holds the bachelor of arts degree from Hope College in Michigan and the master of arts and the doctor of philosophy degrees from Harvard University. He also holds three honorary degrees.

This is the text of the commencement address given by Dr. Voskuyl, May 19th, 1970, at Bryan College, and is printed here in response to the many requests for copies of this address.

say with the girl who has been too long at a party, "I feel more like I do now than I did when I came in." In other words, we could be terribly mixed up.

WHY IT IS

Why is it like it is? We are part of a world of 3 billion people which has lost its way.

We don't know where we are going.

We don't know why we are going anywhere.

We don't know how we are going to get there.

Presidential, congressional, and other task forces have been set up to answer these questions. Voluminous reports have been written, announced and shelved. Administrative reports and congressional bills have been introduced. The world is torn in controversy over Black studies, ROTC, ecology, Cambodia.

What will it be next week?

The only unifying factor, of late, seems to be our intense interest in the flight of 3 astronauts in space when the whole world prayed, and sweated it out together with them as they sought to return to this earth against seeming odds.

That's like it is. Why is it that way?

—Our culture has become more sensuous.

—Our military potential has become more catastrophic.

—Our scientific achievement, more beneficial and yet more related to Frankenstein.

—Our social relationships, more vacuous in their needs.

—Our communication, more universal.

If the Lord should come, almost every eye could see Him on T.V.

We have lost our sense of values, lost the virtues that used to characterize at least an influential group of our society.

ACCOUNTABILITY DEFINED

One of these qualities which I would like to deal with today is "Accountability." This word has been given new meaning. It has brought on new phraseology—and yet there is really nothing new under the sun. The practice of holding one accountable for what one is expected to do is not new. Jesus had a parable for it. The parable of the talents. To those who were accountable He said "Well done thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many."

What do we mean by accountability? Going to the

dictionary, we find the definition for accountable—as someone entrusted with something valuable and the person, or being, to whom he must account for its use. This is an intriguing word. Thus far, I have seen no one apply the Christian ethic to it. So, may I share a few thoughts? Especially, as related to the student, faculty member, the administrator, and the trustee—the actors in the educational scene.

STUDENT ACCOUNTABILITY

The conventional pattern of education has been to hold the student accountable. By that I mean he has been given tests to see whether he has grasped the basic information of a course and developed the ability to solve problems. This is especially true in chemistry, which I enjoyed teaching. Testing was a ready means of determining the measure of success which a student had achieved. Problem solving in chemistry was not unlike decision-making in administration. What are the givens? How are they related? What are the logical conclusions?

Some of you students have taken your last formal examinations. Rest assured that life is a continual test. You will be tried in many a realistic situation, and on many a subject, and in many a crisis.

The student is therefore accountable and must give account if he wants credit for the course. The quality of that credit is related generally to the effort he has put in, the native ability he possesses, and his general state of mind when he took the test.

The word accountability has received a new emphasis recently in the educational arena. I am not here to enter into the controversial discussion which is going on about the concept but rather to impress on this class that there are some virtues which are changeless.

SCHOOL ACCOUNTABILITY

President Nixon, in his March 3 message on education, left little doubt but that the Office of Education is very much interested in a renewed emphasis in making schools responsible for the learning which the children receive. This has especially come to the fore because of the need to bring along more rapidly the disadvantaged student than in the past. Certain commercial firms have been set to institute a program where, as private contractors, they will guarantee a program's effectiveness if the school adopts specified managerial and teaching practices. For example, several

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Virginia officials hope to start demonstration projects next fall to raise the reading and math skills of disadvantaged youngsters, particularly in schools that are desegregating.

Fourteen junior colleges in two Southern states, working with Regional Education Laboratory for the Carolinas and Virginia are beginning to hold themselves accountable for causing their students to learn.

FACULTY ACCOUNTABILITY

John Tyler Community College, Chester, Virginia, is using "performance agreements" to evaluate the effectiveness of faculty members. The experimental system is based on a contract between the faculty member and the college. The agreement specifies what percentage of the teacher's students will be able to score above a certain performance level at the end of the semester. Only those faculty members participating in the agreement will be eligible for "merit" increases in salary. Only those who actually fulfill the terms will get a merit increase.

This may be a new idea to attach salary merit increases to performance. You and I know many a teacher who, because of commitment to their profession and love for their students, did everything possible for those students. I still remember when Miss Campbell, the first grade teacher of my oldest daughter Ruth, made a special visit to our home to show us how Ruthie could read. She wasn't seeking an increase in salary, low as it was, but was demonstrating accountability to Ruthie, the pupil, to us, her parents, to the school, and above all, to her commitment to Christian education and to her Lord. She was a teacher in the Christian day school.

The means and methods and meaning of accountability will be much discussed. A letter to the editor of Developing Junior Colleges puts it succinctly. "Teaching at its best facilitates learning; teaching at its worst places unnecessary hurdles in the learner's path. The learning is still primarily the responsibility of the learner. The primary responsibility for facilitating learning must be borne by schools and colleges. They must provide 'teaching at its best.'"

Perhaps we are approaching a means of measuring a teacher's *teaching* output rather than evaluating his services on scholarly productions, his participation in professional activities and other activities peripheral to the main mission of assisting students to learn.

Applying this in a general way, the student is accountable to the teacher for the guidance, direction, and information he has been given by that teacher. But the teacher is accountable to the student for the use of his time, challenging his talents and native ability, presenting and organizing material for the course. Faculty evaluation by students in these and other areas is becoming more and more the practice. If a college does not evaluate a faculty officially, students will continue doing it unofficially, and even publish the results, such as at the University of Washington recently, or as in one of our CASC colleges, using the center spread of the college newspaper.

President Newcomer, the new president of La Verne College is shaking the faculty in their boots. The new curriculum at La Verne will be based on these three questions which the students ask:

Who am I?

What is the nature of man and the world?

What is my part in it?

The concern of the faculty is how to evaluate and measure and hold accountable these students in an unstructured curriculum, in individualized programs where each student does his own thing in an effort to answer for himself these three basic questions.

Intrinsic to every statement of goals of a Christian College is this same objective—to help the student find himself and his relationship to God, man and the world. It is exciting to see a college spell it out and to have every facet of the educational experience be directed to this purpose.

A teacher is accountable to the college and, whether or not a merit increase is related to the teacher's performance, a faculty member is judged by his peers, by the number of students who go on to graduate school, the number of majors in a department, the morale of his division, the number of teachers in the cadet training program. It behooves the college to evaluate its role and function as to giving the faculty the best possible resources in time, in facilities, in library, and in equipment.

ADMINISTRATIVE ACCOUNTABILITY

The administration of a college can be evaluated quantitatively by the students admitted, the students graduated, dollars raised, budget balanced, and the halls kept clean. All of these are factors on which the management of a college can be judged. The morale, the sense of community, the climate for learning, the spiritual tone of a college are the intangibles which perhaps linger longer in the memory of the students than anything else. It behooves a college administration to evaluate its performance, or have it evaluated, by the faculty and students. What is it that makes a good year or a bad year? Sometimes student retention is a measure of the intangibles which are even difficult to list.

The administration is accountable ultimately to the trustees and must give account periodically of what has happened on the college campus. Here again numbers do not really tell the story. A balanced budget does not define the success of the year. From my perspective I see now how little time I devoted to learning what really happened in the educational, social, and spiritual process of what goes on at a Christian college.

Perhaps instead of an outside commencement speaker, the Seniors should have an opportunity to share what changes have been brought about in their lives through their college experience. I am sure the curriculum and spiritual life committees, the faculty, and the deans would rethink some of their activities and programs.

TRUSTEE ACCOUNTABILITY

Now the trustee. Are they like the Cabots who only listen to the Lodges, and talk only to God? The role of the trustee is going through an evaluation process. We have spent a year of concentration on In-Service Training of Trustees in the Council for the Advancement of Small Colleges. I have enjoyed at least a day with more than 15 college boards recently. There is a new role for the trustee. May I share?

What has been accepted?

He is a policy maker. He does not confuse the operations of administration with the making of institutional policy.

He is a custodian. He conserves the assets of the institution. It is his responsibility to preserve the spiritual integrity and the purposes of the founders.

He is an ambassador. He is completely sold on the merits of Christian education so that he represents his college wherever he goes, even as do the administrative officers, the faculty, and the students.

What is new?

He is a builder. He recognizes the vast difference between conserving the assets of the college and multiplying them.

He gives time to the institution. He serves on committees to participate in planning, projecting, and promoting plans.

He gives of his own resources. Only as he gives sacrificially can he get others to give sacrificially.

This may sound good but does it skirt the issue of the relationship of the trustee to the students? "Isn't there some way in which the trustees are accountable to us?" they ask. "Who is this body of people that affect our personal lives by the decisions they make? Don't we have a say in what happens to us?"

The lines of governance are not so simply drawn these days. By request, by petition, by confrontation, and, yea, by violence, on some campuses, students are making themselves heard. The issues may be non-academic, non-personal, and yet the major issues which are plaguing the country are bursting on the campus in dangerous and frightening ways. Good people are victim of circumstances. The position of president and dean is no longer being sought out, and the question is, "Why would one want to be college dean or president?" May I add, good men, dedicated men will always be challenged by an impossible task.

COMMON ACCOUNTABILITY

What I have been trying to say is that in some way or other, every member of the college community is accountable. Every member has certain rights, but with those rights go responsibility, and responsibility measured is accountability.

Bryan is a Christian college. And if it is truly a Christian college with Christians seeking the will of God for their lives, their relationships, their goals, their purposes, a whole new dimension is added to this campus which a secular campus can never enjoy.

Life should be different. The meaning of life should be defined by the parameters of a basic Christian world and live view. The freshman, the maintenance man, and the trustee have common ground on which to stand. Christians accountable to God is the great common basis of purpose and action and thought.

And then to put another dimension to it. Love is the golden band which unites all the other virtues.

Listening to a TV program sponsored by the Advocates on whether students should be automatically expelled if they participate in violence, a most significant statement was made by one of the students. "Unless there can be mutual trust—administration, faculty and student—the university cannot survive."

Where better can we demonstrate community than on the Christian college campus?

- with interaction in a small setting
- with students on faculty committees
- with contact between trustees and students
- with cooperation, and listening, and understanding
- with love for one another as people.

I know this isn't heaven, that Christian organizations have been torn assunder by rivalry, jealousy, and authoritarianism. Bryan knows only too well what differences of opinion based on religious presuppositions can bring about. As educated men and women you have an understanding of accountability; as civilized men and women you use words and ideas rather than force; as Christian men and women you have resources to make this the best possible environment to accomplish the most in people's lives.

EXTENSION OF ACCOUNTABILITY

We have discussed accountability in the realm of education. The principle of accountability needs to be extended to many other areas:

- industry needs to accept its social responsibility with far greater concern than at present
- the basic principle of restoration for damage needs to apply on college campuses today as it did in the past, for example, when ROTC buildings are destroyed
- Cain's old question of whether he was his brother's keeper must be given modern implementation
- Each must review his measure of application of the command of Jesus to the rich man—"sell all you have and give it to the poor."

Where better can we realize the value and the power of the Christian ethic than on a Christian college campus. The Scriptures put a whole new level of meaning on the word "accountability."

Accountable to God for the life he has given us

- the talents he has bestowed
- the Christian fellowship we have enjoyed

Accountable to parents for the contribution they have made in our lives.

Accountable to peers for the in-service education they have given us.

Accountable to the state for the freedom we enjoy.

Accountable to the church, the body of Christ, which makes us citizens of a far country.

May the fruits of the Spirit enhance the enrichment of that sense of accountability in your lives.

May your experience here on a Christian college campus better prepare you for the task of being a catalyst for good in this world of evil, a light in this atmosphere of darkness, a salt whereby human relationships can be seasoned, leading to Christ Jesus, the Way, the Truth, and the Life.

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THE CHOICE OF THE WORLD'S WISEST

By A. Reid Jepson

Thank you, Dr. Mercer, Dr. Rudd, faculty and distinguished guests. We are well into a new year, a new decade. This is the year of our Lord's opportunity for everyone of us. For you graduates of 1970, it is the year of completion; a year of commencement, with the emphasis on the latter. In this world, it is a time of frightening confrontation. Not all confrontation is unhealthy. You will be part of this confrontation, and very soon! Much benefit can come for you and for others. Difficulties are often blessings in disguise. Sometimes tragedies or seeming catastrophes are camouflaged challenges.

Shakespeare said, "all the world's a stage and every man an actor." Before dealing with actors, the personal application of our subject today, let us consider our environment as the setting—the stage, if you please—on which our lives this moment are cast. As we make our observations, based on eternal values, let us listen to the voices of our times.

Existentialism with its hopelessness, its humanism, is seen to be in opposition to reality and true Christianity. The peace that everybody is talking about becomes a reality in the Christian, through faith in Christ. How wonderful if this could be experienced by those who are massing on the mall in Washington, D. C., bombing campus buildings, or parading city streets, shouting "Peace, peace, peace."

Dr. Arnold T. Olson, past president of the National Association of Evangelicals, said, "The possibility that time

itself may run out in the seventies is not only the suggestion of the preachers of impending divine judgment, but the communications media are filled with dire predictions by people from all walks of life. A popular tune with the young people these days has this line: 'There's a new world coming; this one is coming to an end.'"

I recall a mournful singer's voice on a record I overheard, crying, "Is that all there is?" after apparently trying life's various experiences. Radio's Columbia clown, the Axion salesman, Arthur Godfrey, was heard recently bemoaning the demise of society as we know it. The fish can't take the pollution in the water. Humans are wheezing in the atmosphere above it, while trying to tiptoe through the beer cans, whiskey bottles and pollution on the ground. I accept the responsibility for some of these phrases because I don't recall his exact words, but I got the message. I thought of how many of us have been accused in the past of talking about doomsday and preaching about the coming of the Lord and the judgment that will fall on this world in similar terms. What we hear about pollution sounds much like the plagues of Exodus and Revelation. Now, with no eternal hope, they are preaching about the same thing. However, these voices on talk-shows seem not to include the kind of pollution which may be far more dangerous. I believe that smut is worse than smog. Moral decay can be worse than mental handicap. Spiritual understanding and values far outlast (even here and now in a practical way) and supersede all physical considerations. Paul put it this way: "The things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:18).

POLLUTANTS WILL KILL

Look Magazine, January 16, 1970, declared, "Weapons, pollutants, and reproduction make it clear that the old ways will kill us all." Newsweek, January 26, observed, and I am paraphrasing, "Emerging from World War II with military capability to commit genocide, our world has at the same time multiplied that population target at which it is taking aim. And the pollutants these people pour out on each other while rushing rat-like for the cheese of earthly gain and dubious prestige may be the very crux of our discussion." You have heard, I suppose, about the committees that meet in smoke-filled rooms to do something about smog and pollution on the outside?

Strange things are taking place. For years some of us evangelical preachers have warned our flocks and our radio listeners against smoking; the health and fire hazards of it; of poisonous nicotine as well as the filthiness of tobacco. Behold a few years ago we were joined by official



A. Reid Jepson is Vice President for Public Ministries of the Far East Broadcasting Company, Whittier, California, a non-profit, non-commercial, interdenominational radio enterprise which began after World War II. It now covers two-thirds of the world's population utilizing over 40 languages and 18 transmitters in fulfilling its slogan "Christianity to the World by Radio."

Mr. Jepson

This is the text of the baccalaureate message given by Mr. Jepson, May 17, 1970, at Bryan College. Mr. Jepson's son, Philip, was a member of the graduating class.

government spokesmen and medical bulletins. There are now supporting lecturers and charts, even in the school room. We who were "too puritanical" and branded as "meddlers and squares" now have company as we try to speak the truth. We didn't have test-tube-proof which we now have, but smoking (pollution of the lungs) was just as harmful before it was scientifically substantiated as it is now.

"Hell Fire" was, for many years, considered by pseudo intellectuals and theological liberals as being passe! Fiery judgment at the end of the age was considered impossible, a hangover from medieval superstitions. Now look who is warning us about the threat of (nuclear) fires that threaten whole continents!

According to Dr. Olson, an Associated Press writer reported, "Each year seems like another year of the locust (note the biblical idiom)." "We live with the trauma of present and apocalyptic visions of the future. The serious experts surround us with predictions of a shattered ecology—babies dying from pollutants in the soil, lakes and oceans dying, population too vast to feed, and an atmosphere warming up enough to melt the glaciers and drown cities." In our Southern California area, slices of private property or whole counties, they say, may be dropping into the Pacific.

My cry today is for something more than human ingenuity. Mere education obviously is not enough. Most of these people I have quoted have more education than we do. Remember: Education, much knowledge, without Christ (True Wisdom), can defeat its own purpose.

That may be why you chose Bryan, so that you could have an education—plus! This faculty, this Board of Directors, the parents and contributors to this school represent something more than human education. There is a dimension that cannot be found on every campus. I visited here in those days when there was only part of a second floor. Dr. Rudd and a few people hung on by faith even if some laughed behind their backs. These men, like Bryan, the great Commoner, were dauntless.

The biggest day of Bryan may not be here yet, but it is on its way. I notice little things about a school, not just the big things. I spoke to 1500 students the other day, and I like crowds, but I don't overlook the unpublicized things about schools. Perhaps somebody should print a notice in the Newsette, a sort of respectful statement (before it becomes a memorial) of a school that has a President Emeritus* so godly and so humble that he has worked along

*President Emeritus Rudd was promoted to glory on October 6, 1970. Copies of the Judson A. Rudd Memorial Issue of the NEWSETTE, published in December, are available upon request.

for years with a younger, progressive president. Now this, in my estimation, is one of the few places you'll find such a pleasant phenomenon. This is true humility and the true grace of God. I thank God for Dr. Rudd and Dr. Mercer.

Just as water uncontrolled, drowns; fire, if not contained, destroys; education without Christ, can be a source of confusion. It is a fact that predictions regarding the future, though based on scientific data, cannot be relied upon because they cannot predict the surprise factor. I love the 24th Psalm. "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord?" Who shall be saved? Who shall overcome? Who shall make great contributions to his peers in his time? A graduate who has "clean hands and a pure heart; who hath not lifted up his heart (and mind) unto vanity." Those who have not lifted up their souls unto vanity—to pride, to greed, to selfishness. Man shall not destroy himself, as some pseudo-educators may suggest. It is God's prerogative, both to save all who will be saved and to judge the rest. It is His to lift up and put down.

KNOWLEDGE INCREASED

Knowledge, as Daniel prophesied, has greatly increased in our generation. Of all information generated in the physical and biological sciences, 90 per cent of it has been generated since 1940, which is basically your generation. This information is being used in industry, by the professions, by government, in the household. I am not just talking about the laboratory and the academic. Shall we take credit unto ourselves? Many leaders do this. It is said that scientists and engineers can computerize a circling satellite one hundred miles up and count the ants on a sidewalk, or read the name on a golf ball thousands of miles away. (I wish they would find a few lost ones. I don't care about the names!). Our men, from the sky, can count the atomic bombs coming out the back door of China. They can almost read on each one, "To Uncle Sam from Chairman Mao." While we may smile at that, it can be a grave and fantastic reality, but we are ready if we know the Lord. This is one reason, may I depart for a moment, that the Far East Broadcasting Company has beamed the gospel into Red China, the largest mission field on the earth. Not many years hence, it is predicted, there will be one billion people in China. Along with the Indians and blacks, we whites are among the minority races. In China, the Red Guards destroyed every Bible. Now radios in quiet corners are set for Okinawa and the Far East Broadcasting

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Bryan's effort to keep tuition and fees at a minimum level results in a gap between what the student pays and what it actually costs. This gap, along with a substantial student aid program, and the continuing need for capital expansion, makes the College dependent on a generous gift income. Therefore, the interest, prayers, and financial support of Christian people everywhere are earnestly solicited, not only through current gifts but also through various avenues of deferred giving, such as annuities, trusts, and bequests.



Company station. Converted free Chinese read the Bible at dictation speed (like the cooking recipes on American radio). For the first time in history, the believers of a nation are restoring their own Bible by hand! Along with the messages on 18 transmitters that are pouring the gospel to two-thirds of the world, we want your prayers for Red China.

Superscience! Great knowledge! But frightening if in the hands of the wrong people, in the hands of godless, greedy malcontents. Frightened people in our generation look to you who will teach in the classroom, who will serve in the offices of law, and hopefully, (I trust cleanly and purely) in government offices, in politics. Most strategic of all are those who shall be ministers in the pulpit and workers on the mission field. I say our generation depends more upon you in a very real sense than upon its military, for while we must be strong, God looketh on the heart, even the heart of a nation. In the past, we have not won wars merely because we had the biggest bomb, and not surely because we have been so pure. But in our nation there have been those the Bible classifies as "salt of the earth". God has promised to use the godly as a preservative until that day believers will all be raptured, and all unbelievers will enter tribulation.

Christian college graduates should have, must have, *wisdom*, not just knowledge. A diploma can fade or be eaten by insects, but that which you have in your heart as good seed today, can develop and come into fruition and amount to something. Even without the help of a Dale Carnegie course, you can win friends and influence people—for eternity. I hope that is your goal.

Therefore, you must make choices from this moment on. You have faced many test questions, but there is at least one more, and there will be a series of multiple choices that lie just ahead. You have already made many choices—the matter of a school, seeming trivial things like roommates, electives, personal companions (and an improvement over the old days—a little choice in the cafeteria line!). You have chosen to study and to learn. I hope not many have chosen to waste time, to just "get by." Have a purpose for learning, a purpose in Christ. Beware of small choices, of wrong choices. There is potential for everyone who makes right decisions.

Traveling from the West Coast, we heard newscaster Paul Harvey. For the first time in the history of his program, another voice took over his microphone—a voice from the dead. A young college-age man on a "trip" with LSD just before he shot himself, was speaking on tape found by his body. During his verbal wanderings, he was constantly saying, "I don't know what I'm saying," "I don't know," "I am no doctor and I don't know whether I am nuts or whether I'm thinking straight." He used the language of a teenager who had been through "a hell on earth" if that were possible. He went on to say, "I'm sorry about this. I should never have even started on grass and marijuana." "When I meet the man upstairs," and then he stopped as if he had second thoughts of truth (in spite of the drugs). He said, "I don't mean to be disrespectful when I say, 'the man upstairs.' He said, "I know I'm going to have to meet Him," and he indicated that he was on his way to judgment. As incoherent as some of it was, it had wisdom in reverse. A boy on his way out instead of on his way up.

How fortunate you are who sit here today and know your way around as to things good and things bad. You have made some of the more excellent choices.

MORE THAN YOU ASK FOR

By making the right choice one often gets more than he asks for, and with that I turn to I Kings 3.

"Solomon loved the Lord, walking in the statutes of

David his father; only he sacrificed and burnt incense in high places. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar. In Gibeon the Lord appeared unto Solomon in a dream by night and said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth and in righteousness, and in uprightness of heart with thee and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child; I know not how to go out or come in . . . thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude." Now hear what he asks for, "Give therefore thy servant an understanding heart to judge thy people, *that I may discern between good and bad*; for who is able to judge this thy so great a people?" Solomon's future was as unknown as yours. But his God is also your God!

Young people, there are constants in life. There are poles to our globe. Not everything is relative. There are things righteous; there are things unrighteous. There are garbage cans and there are bread boxes. There is death and there is life. In mathematics you can't be liberal or you get the answer wrong. In chemistry you can blow up everybody in the lab if you are going to be liberal and not follow the fundamentals of the formula. Now why is it that some people think that in matters religious they can be so liberal and get away with it? I say unto you, as tracks are to a train, as formulae to chemistry, and as equations and tables are to mathematics, so the cardinal doctrines and unchangeable truths are to Christian life—to life itself. Do not play around and liberalize either in the laboratory or in the Scriptures.

Solomon, the world's wisest, made the right choice. This pleased the Lord. "God said unto him, because thou hast asked this thing, and hast not asked (selfishly) long life, riches, the life of thine enemies, but asked for thyself understanding to discern (what is right from wrong) I have done according to thy words." One of the highest and greatest things you can ask God for at this important moment in your life is to know *how to choose between right and wrong*. Is that oversimplifying it? Would it not have saved the life of the boy on LSD? Would it not have done much in our nation's history? We have made mistakes by choosing the expedient thing, an appeasement that might have pleased some neighbor nation when we should have just plainly chosen the *right* thing. It was a privilege to have private prayer with President Nixon when he was Vice President. Living in his home town of Whittier, I have worshipped in his church. I prayed with his godly mother before she died. We still pray for the president who needs much wisdom as does anybody in high office. Since leaders making the simple request Solomon made, regardless of who is involved and impervious to the end result could change world conditions today.

NO SILLY CHOICES

Whether choosing a life companion, a profession, or the location of your permanent home, be careful to follow Solomon's example. Don't blow your greatest opportunity like the character in the old fairy story: If my memory of grade school days serves me correctly, there was once a couple (perhaps on welfare). They were less compatible and little more than noncooperative. The fairy gave them three wishes—anything they would name—but only three! They quarreled over who would be first and what good fortune

they would ask for. Irascible and hungry, the old woman wished for a cake. Enraged and out of spite, the man countered with, "I wish it would hang from your nose!" Two down, one to go! In this predicament, the only practical thing to do was to wish for it to fall from her nose. This they wished, and the show was over. Real people, too, make silly choices in this life.

God says he gave Solomon wisdom, and largeness of heart, even as the sand is on the seashore. Solomon's wisdom excelled all. Some of the evidences: He must have majored in literature! Three of his books are in the Bible; Proverbs—3,000 of them; Songs—1,005 of them. In Ecclesiastes, he even spoke of the *ecology* of the day. Listen: trees in Lebanon, Hyssop springing out of the wall. He spoke of beasts and fowl, creeping things and fish; and there came all people to hear the wisdom of Solomon. Do you think it would be wrong for us to emulate a great man when the secret is so plainly put before us? Solomon had troubles too. There was treachery and threat of a divided kingdom. There was cold-blooded murders; the lack of law and order in the streets. And he had his own personal temptations. So Solomon was desperately asking God for wisdom—not just for knowledge, not just for a diploma from "King David's College."

Solomon shared his wisdom with the nations and left an imprint on this world. His offer from God was an offer of a lifetime, and to you God gives the same offer—ask what you will. In the words of the New Testament, He says, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." And Paul adds further that God is able to do exceeding abundantly above all that we ask or think. This is your heritage as you go out into that world which is not as kind as it seems. It is not as honest as the advertising boards and displays seem to present it. The whole world "lies in the lap of the wicked" one. This is not pessimism; this is reality, and so is the grace of God that is offered to each of you. Remember Solomon took the place of a servant, the place even of a child. Jesus later said, "Except a man be converted and becomes as a child he cannot enter in." Not childishness but child-likeness.

So our choices tell on us, just as they did with Cain and Abel. Just as Ruth, the Moabitess, just as many others who at the cost of everything made the right choice, one made the right choice; one made the wrong. Just as the thieves on the cross; one in perdition for centuries, one in paradise with Christ.

SUPREME TEST

I have one last challenge to make. It is one that none of us have had to face, but let us always be prepared. Our colleagues in the FAR EAST BROADCASTING COMPANY minister to millions behind Iron Curtains. From one of those dangerous areas, comes this unusual story from the UNDERGROUND, a magazine—not a verbatim copy. Picture, if you can, an interrogation room in a police office in a town back of the Iron Curtain. In this room there is a doctor, a police interrogator, and a dog. Into the room is brought a Christian who has perhaps been caught believing in God and witnessing. He sits before the table on which he

A gift to the College at this time would help a worthy young person secure an education in a solidly Christian school. Inquiries are solicited.

Theodore C. Mercer
President

notices an open Bible, opened to the last chapter of Mark. The interrogator said, "Do you believe the Bible to be God's Word?" "Yes, sir, it is God's Word." He read Mark 16:18: "If they drink any deadly thing, it shall not hurt them." The communist looked at the Christian and said, "Do you believe that to be the word of God?" The fellow by this time realizing he was being trapped, nevertheless gave the same clear cut answer, "Yes, sir, I do." They were surprised he would go this far, because they thought he would break. This true story continues as the policeman said, "Do you see that glass?" "That is poison, and to show you we are not fooling with you we are going to give this dog some of the same stuff." The animal fell down dead. "Do you still believe this to be the Word of God?" He said, "yes". "All right, drink it." The Christian said, "Sir, may I pray first?" He was granted the privilege. On his knees he prayed, "Oh, God, Thou has seen how they are putting Thee to the test. I pray for my family that they will remain true to Thee. I pray for this policeman and this doctor that they might become Christians. And now, oh, Lord, I am ready to die if it is Your will. I do not think that this will kill me but I am ready. Amen." He took the glass and drank it down. The room was quiet. Moments seemed like minutes, minutes seemed like hours. The doctor moved from his position. He felt his pulse. It was normal. They watched a little longer. When the believer didn't topple over, the doctor took from his pocket his communist card and tore it up in front of the communist policeman and the Christian. He said, "I want what you've got." He became a Christian. That man was freed. It is easy for us to say, "Amen, I believe the Bible." When a real test comes, what then? Let us be so firm and constant in our love and daily walk that it will be the natural thing, come life or death, to say "I believe God." That is what Paul said when the ship was about to go down. "Be of good cheer, I believe God." The ship of state, the ship of society is lurching and may be sinking, but let us believe God and be another Solomon for our day. Ask for the wisdom to be pure and truthful and to know the difference between right and wrong. Then you will be an alumnus that this school will be proud of. Every school needs loyal alumni. God wants loyal children. God bless you. As a father to his son who is a graduate, Class of 1970, as a spokesman for many fathers and mothers here today, and as a citizen of a frightened nation, I remind you, "The fear of God is the beginning of wisdom," and this you will need, no matter what profession you are entering. Remember "Jesus Christ is made unto us wisdom." Let us enjoy the fruits of wise choices forever.

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THE ECOLOGY CRISIS

By Dr. R. Allan Killen

"One hundred and one species facing extinction in the U.S."; "In 1258 London had a smog problem"; "first cannons affected ecology"; "elementary ecology leads to elementary Buddhism"; "hydrogen bombs might alter the genetics of all life on this planet." Such are some of the headlines and some of the more startling quotes from recent articles on the science of the study of the balance of nature, or what is scientifically called ecology. The main cause of the ecology crisis of our day is the pollution of our air, our lakes and rivers, and our oceans.



Dr. Killen holds the following degrees: A. B. Wheaton College; B. D. Faith Theological Seminary; Th.M. Dallas Theological Seminary; Th.D. Free University, Amsterdam, Holland. He is an expert in the theologies of Karl Barth and Paul Tillich, and specializes in Contemporary Philosophy and Theology. He is thoroughly committed to the infallibility of the Scriptures, as given in the original autographs, and to verbal inspiration. In his dynamic approach he weaves philosophy and the Scriptures together to produce answers for our day.

Dr. Killen

This timely article on ecology, or the problem of pollution, is condensed from a chapter in a two-volume text written by Dr. R. Allan Killen, printed by Bryan College and obtainable at the Bryan College Bookstore, entitled, Philosophy in a Major Key: Reaching Modern Man.

Dr. Killen has introduced at Bryan College a new method of teaching philosophy, which has met with great class enthusiasm. Eighty students elected to take the course this spring.

The article which is published here comes from the most recent chapter in Dr. Killen's expanding books. It illustrates the relevant nature of Bryan's Department of Bible and Philosophy. The ecology crisis has arisen because of the inherent personal greed of man.

Perhaps someone will ask: Is it the responsibility of the Christian to become involved in the controversy over pollution and the problem of ecology? Ought we evangelical Christians not rather to concentrate our whole effort, particularly in these days of unrest and strife, upon the preaching of the Gospel only? Can we afford to take part in the ecology crisis lest it lead us into an involvement in modernism and the social gospel? Why must we take time for such a matter? I believe, for several reasons, that the Christian answer is, Yes, I must take my part in the solution of this modern problem.

First of all, God created this world and He made it for man and for his blessing and enjoyment. Because of this, we who are Christians have a duty to make it a fit place in which to live. For those who are premillennial this has possibly an even greater imperative than even for other Christians, since they expect to reign with Christ upon this earth for a thousand years during the millennium. Second, it is imperative that the Christian take an interest in ecology since he is being blamed by modern man for the ecology crisis of our day. His very testimony as a Christian is therefore at stake. Third, and this may be the most important reason of all, I am convinced that the Christian has certain information to contribute, in this present crisis, without which modern man cannot discover a final and workable solution to ecology. And fourth, I am convinced that it will be only as the Christian both takes his place responsibly alongside the secular man and the secular

scientist in the war against pollution and contributes the knowledge which is to be found in God's revelation, the Bible, that he will be able to reach and evangelize modern man. Dr. Francis Schaeffer in his recent book *Pollution and the Death of Man* uses ecology as an opportunity to reach modern man. God has saved us to be a blessing to our fellow man by showing him the divine answer to his problems. Men will again respect the Christian when he can show that his Bible explains why man pollutes his world and how the correction of the physical pollution of our air, our water, and our oceans goes hand in hand with the cure of man's spiritual pollution through sin.

THE CHARGE AGAINST CHRISTIANITY

As we have already pointed out in the introduction, the orthodox, evangelical Christian church is being accused of causing the present crisis. It is argued that the Reformation principles stressed it as the duty of man to subdue the earth and to use it for his own purposes. Lynn White, Jr., in an article three years ago, which has now become famous, wrote:

Christianity, in absolute contrast to ancient paganism and Asia's religions (except, perhaps, Zoroastrianism), not only established a dualism of man and nature, but also insisted that it is God's will that man exploit nature for his proper ends . . . by destroying pagan animism, Christianity made it possible to exploit nature in a mood of indifference to the feelings of natural objects.

A little further he writes, "Hence we shall continue to have a worsening ecological crisis until we reject the Christian axiom that nature has no reason for existence save to serve man." White sees the roots of our crisis as religious and states that the solution must also be religious. At least we can agree with him on this one point, even though we cannot accept his answer, which is Buddhist pantheism.

Richard L. Means accepts and sums up White's view in the following words:

He (White) argues that the Christian notion of a *transcendent God*, removed from nature and breaking into nature only through revelation, *removed spirit*

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from nature and allows, in the ideological sense, for an easy exploitation of nature.

and he openly espouses Zen Buddhism as the antidote and answer!

Today, from every side, the evangelical, orthodox Christian hears the above indictment levelled at his faith. The question with which we are faced resolves itself into a challenge to meet our critics and answer their charge or ignore them and lose our case before the world by default.

SOME OF THE SOLUTIONS OFFERED FOR ECOLOGY

The first solution which we shall consider is that offered by the pantheist. Since he starts with the assumption that God and the creation are in some sense continuous, that is, that all of the creation, including man, is a kind of extension of God, he concludes that man and nature are essentially equal. As a result the one is to be shown exactly the same respect as the other!

Buddhism, and Zen Buddhism in particular, sets forth as its first tenet the assumption that man and nature are equal. The goal set for man is to reach a state of Nirvana by becoming united completely with nature and the material through the denial of all personal desire. Since there has been a tremendous swing toward Buddhism in America, this way of life has become the answer to the pollution problem for many, and for the Hippies in particular.

The theory of the equality of man and nature fails in several ways. In order to maintain such an equality, pantheism must degrade man to the status of the plant or the thing. In this process man loses his initiative and his drive and tends to become a vegetable. Buddhism as a religion, has led to the enervation of those nations in which it gained a large following. The time and effort wasted in contemplation and in the annihilation of desire has destroyed their economies and stunted all of their development. As a result India and China made no advance for centuries.

Nature has two faces, the one benevolent and the other destructive and malevolent. There is the wonderful balance,

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and there are the diseases. In his novel, *The Plague*, Albert Camus has depicted the latter vividly. The doctor advocates the destruction of the rats because they are causing the plague. The Priest will not face this practical side of the matter, as he stubbornly refuses to oppose the judgment of God in sending the plague, by the destruction of the rats. God gets the blame for what is the result of a nature which has a malevolent aspect in that it causes the plague. No, the theory of pantheism namely that man and nature are equal, is theologically irresponsible. It blames God for what we shall see is the result of the creatures' sin and rebellion. It is also impractical. In India, where this Buddhistic theory is held, the rats are regarded as sacred and allowed to destroy and devour the grain needed by starving man.

A second solution for the ecology crisis, and one which is much better, is to turn the whole problem over to science, and, having done this, to wash our hands of any further responsibility other than to obediently follow its leadership. Yet this answer is only correct up to a point, since science finds itself checkmated at two places. First of all, it cannot change the nature of man, and man's nature must be changed, or checked, if he is not to destroy himself with the pollution of atomic warfare. Second, it cannot restore the balance of nature beyond a certain point. Disease and weeds and pests will continue, no matter what science may discover to counteract them, since they are a result of the curse which came upon man at the time of the fall.

THE CHRISTIAN ANSWER TO THE PROBLEM OF POLLUTION

The Christian maintains that he finds in the Bible a deeper revelation of the problems which accompany pollution than is otherwise known to man. When he says deeper, he means that the Bible reveals certain aspects of the problem which must go hand in hand with science if the ecology problem is to be finally solved.

First of all, the Bible says that the malevolence of nature, at least with regard to disease and pests, stems from the rebellion and fall of man. It was after Adam and Eve fell that the thorns and thistles appeared and that sickness and suffering became the lot of man, as God said, "Cursed is the ground for thy sake" (Gen. 3:17-19).

It is important to notice, at this point, that God makes His covenants not only with man but also with nature. That this is so is proven by the fact that He covenanted with nature, as well as with man, after the flood that He would not repeat that judgment (Gen. 9:9-17). This is further borne out by what we read in Romans 8:19-23:

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we

ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

At this place God has revealed the fact that the curse placed upon nature at the time of the Fall of man is to be removed at the return or the second coming of Christ, or, as this passage reveals, when the believers receive their resurrection bodies.

The second thing which we need to study is the Biblical view of the nature of man and of his relationship on the one hand to God and on the other to nature. The theory that man and nature are equal is a half truth. So far as his physical body is concerned, man is on a par with nature and the natural. His frame and his muscles and joints are akin to the machine in their mechanical workings, and his body is akin to that of the animal in its natural functioning. Man can learn much for his medical needs by examining the animals and experimenting with their reactions to diseases and medicines.

On the material side of the picture we find the machine, the plant and the animal. Insofar as man enjoys, and participates in each of these, he ought to treat nature and the animals with respect. When man ruthlessly destroys the birds and the animals, again he sins against what God has provided in His great plan for the balance of nature. It is the upsetting of the functioning balance of plants and animals which destroys one of the most important aspects of ecology.

The other side of the matter has to do with my relationship to God. This also has much to do with man's approach to ecology. Man is made in the image and likeness of God. God has made man so that He can have fellowship with him. But since I am made in His image, and to have fellowship with Him, I must both know what God is like and be what He is like. After He had explained two of the Ten Commandments, along with the principle of love, which lies behind the second table of the Law, Jesus said, "Be ye therefore perfect even as your Father which is in heaven is perfect" (Mt. 5:48). Since man is fallen he is a rebel. Only through common grace can the unbeliever be brought even to respect God's holiness and law, and only through efficacious grace can fallen man be regenerated. This means that even though science may succeed in finding some basic answers to our ecology problem still it will find itself stalemated by man's sinfulness. This we can all readily see as we realize that both Russia and China refuse to disarm and do away with the atomic bomb. All our cleanups and anti-pollution devices will come to naught if China starts an atomic war. But this must never happen, we are told! What then does the following prophecy from the Book of Revelation tell us when it says, "And a third part of the trees was burnt up, and all the green grass was burnt up"? (Rev. 8:7 ff.) Does this not tell us that atomic warfare will occur before Christ returns!

Modern man needs to learn that he must show proper respect to nature because he himself is on a par with nature so far as his own body is concerned. And he needs to see that he is made in the image and likeness of God, but is fallen, and so therefore needs redemption, and that nature too needs redemption! Science alone cannot save man. He will destroy himself and pollute his world if he is not redeemed.

The Christian has this truth in his hands. Either he must live it and teach it, or he must fail to fulfill his task of giving to the world the answer it needs and of evangelizing modern man in the process. □

A LOOK AT BRYAN

Last Year

The year of 1970, the first full year of accreditation received from the Southern Association of Colleges and Schools, was Bryan's best year to date. Among the firsts achieved were the following:

*largest graduating class in the 40-year history of the college (82)

*largest gift income (\$687,000)

*greatest increase in fall enrollment (18.5% full-time equivalent and 25% total registration)

*a genuine spiritual revival on campus

This was made possible by the work, the prayers, and the gifts of many, under the blessing of God. Our story was different from the story of many private colleges; whether this story can continue in 1971 will depend in part on what you do for Bryan.

This Year

GOALS for 1971 include:

1. Continuing on-campus development in the refinement of specific goals leading to more effective management, better teaching and learning, and more fully committed Christian living.

FRESHMAN STUDENTS GIVE REASONS FOR CHOOSING BRYAN

1. Warm, helpful attitude of faculty.
2. A school that would shape my beliefs instead of shaking my faith.
3. Small—where students can get involved with activities and not be lost in the crowd.
4. Bryan looks attractive after seeing the chaos on other campuses.
5. Bryan is my answer to a good education and spiritual training.

2. Efforts at greater involvement in the life of the institution in appropriate ways of trustees, alumni, and friends.
3. Completion of the new dormitory now under construction and its occupancy in September.
4. Minimum enrollment increase of 10% to bring full-time equivalent enrollment to 400 or above next fall.
5. More intensive promotion of a program in deferred giving through a development officer working specifically toward this objective.
6. Specific financial goals of:
 - A. \$70,000 to cover college participation in new dormitory
 - B. \$150,000 in other plant gifts for a miscellany of necessary projects including campus roads and parking areas, renovation of ground floor in main building for student union, faculty offices, permanent area for Henning Biology Museum, relocation of tennis court, support for student project of "Save the Octagon," and other plant needs of lesser financial scope but equally important for the activity served.
 - C. \$200,000 in operating gift income, one-half by June 30 to insure a balanced budget for Fiscal '71.
 - D. Inclusion of endowment fund in overall fund raising efforts (Southern Association recommends \$5,000,000 in 3-5 years; \$550,000 at present)

Future

At its February 23 meeting, the board of trustees (1) authorized construction of a \$300,000 chapel in memory of Dr. Judson A. Rudd and (2) employed a full-time director of development.

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A Report on Contemporary Christian Thought Issued Quarterly by Bryan College

National Chaos

A Biblical Standard of Life
the Only Alternative

By Dr. Alan F. Johnson

These studies are taken from a book which will be published this year by Dr. Johnson. His studies on the book of Judges illustrate the relevance of the Bible in today's society. He establishes clearly that the only alternative to chaos is a return to the Bible.

THE ROAD TO NATIONAL IDOLATRY Judges 18:1-31

Key thought: A fool and his gods are soon parted.

Apostasy from God, like leaven, soon spreads its influence from family to family until a whole community is infected and then a nation. In this passage we can see some of the pathetic fruits of a self-styled religion. The story involves the accidental discovery of the idolatrous shrine of Micah by the tribal scouts of the Danites. Feeling that God would bless them more if they had this shrine in their new country, the Danites bribed Micah's priest to go with them and then stole the graven image.

We should see first of all the truth illustrated in Micah's sad experience that when a life is built out of straw and fodder it not only provides an inadequate shelter from the storm but also quickly falls when assailed by a strong wind, leaving the owners empty and destitute. Micah had replaced God's house at Shiloh (v. 31) with his own sanctuary; God's divine method of revelation through His Word and prophets with his own "ephod" and "teraphim"; and God's ordinances with his own self-consecrated priesthood. His pathetic spiritual poverty is seen in his painful moan to the Danite bandits when he said, "Ye have taken away my gods . . . what have I more?" (v. 24). When he lost his idol he lost his all.

If our idols consist in money, position and power, it matters not what religious banner we live under, our life will be found to be empty of spiritual reality before God,

and when our gods fall we too will painfully exclaim, "What do I have left?"

Jesus said, "They that worship the Father, must worship him in spirit and in truth" (Jn. 4:23). Sincerity in religious matters is not enough. God must be worshipped in the truth of His own self-revelation found in the Bible and supremely in His Son, Jesus Christ (Heb. 1:1, 2). Let us never be guilty of substituting religion and gods of human invention for the reality of the true and living God (I Jn. 5:20-21).

THE NEW MORALITY Judges 17:6; 18:1, 7; 19:1; 21:25

Key thought: "If the foundations be destroyed, what can the righteous do?" (Psa. 11:3).

You will notice that in each of the five passages cited for this lesson the accounts of the prevalence of evil are connected with the absence of civil government. It is no accident that Christianity teaches that civil authority is appointed by God to impose restraint upon the natural evil tendencies of man (cf. Rom. 13:1ff.).

Our next studies will focus on the political aspects of civil disobedience, but here we are concerned with the current manifestation of lawlessness in the moral realm known as the "new morality." In this teaching there are no moral absolutes of right and wrong to guide the Christian's behavior at all, other than the demand that the spirit of love be expressed on every occasion. The particular situation determines what is right or wrong. Not even (we are told) a premarital sex relation can be labelled as "wrong" in itself. Thus the end justifies the means under the guise of an "updated" Christian religion. Today as in the days of the judges of old the absence of authority and law results in "every man doing that which is right in his own eyes."



Dr. Alan F. Johnson received his B.A. from Bryan College in 1956, and his Th.M. and Th.D. from Dallas Theological Seminary. While in Dallas he served as Associate Pastor of the famed Scofield Memorial Church. After finishing Dallas, Dr. Johnson taught for five years at Moody Bible Institute. For the last two years he has taught at Wheaton College.

In my opinion we are witnessing in our day the fruit of a former generation of ethical preaching from our pulpits without a strong doctrinal emphasis. The theology of Christ and the apostles has been played down by these false prophets in deference to their ethical teachings. As a result many are trying to maintain and teach a morality that has no basis in the reality of Christ and His redemption. The poet wrote truly, "When nations are to perish in their sins,/Tis in the church the leprosy begins."

Love is really blind without the eyes of God's laws. The "new morality" is proving disastrous for the lives of many well meaning people.

CIVIL CHAOS Judges 20:1-48

Key thought: "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18).

In the chapter before us we enter into the chaos in the political realm that departure from God and an absence of leadership can produce in a nation. Here we find a civil war breaking out between the unrepentant Benjaminite tribe and the other eleven tribes of Israel, who were justly indignant over the wrong committed by Benjamin in regard to the death of the Levite's concubine (cf. 20:6).

When Benjamites were confronted with the wrong that some of their people at Gibeah had committed, instead of delivering up the wicked men who were responsible, they chose to defend their unrighteous cause and to go to war with the rest of the nation.

In the war that followed (20:19-48) there were heavy and needless losses on both sides. Eventually, the eleven tribes, who outnumbered Benjamin nearly 20 to 1, won a complete victory. So destructive was the war for Benjamin that only 1,000 of its original 26,000 soldiers were spared death in battle.

At least two lessons emerge for our instruction from this incident. On the one hand we find in the righteous indignation of the nation against the wrong doers at Gibeah an example of a right spirit toward injustice and unpunished evil. "Indifference to evil, easy connivance at its commission, and the absence of jealous care to clear one's self from complicity in it are sure marks of declension in religion, as the opposite spirit characterizes soundness in the faith" (cf. 2 Cor. 7:11).

On the other hand, this chapter contains a warning for us to heed concerning the consequences of harboring evil in

our individual lives or in the life of a nation. The Gibeonites through pride screened the guilty from punishment and made themselves responsible for this crime. So a Christian is called not only to put away evil from his life but also to "reprove" the unfruitful works of darkness (Eph. 5:11).

CIVIL RIGHTS AND CIVIL DISOBEDIENCE Romans 13:1-7; I Peter 2:13-17

Key thought: Law and order are inseparable.

We live in an era of civil disobedience. Under the guise of a righteous cause, some in our day are leading multitudes astray and threatening the primary stabilizing influence of the society by advocating the law of conscience. Whatever else others may advocate, Christians must be obedient to the admonitions in God's Word concerning civil government.

In the first place the Christian is instructed that civil government is divinely established (Rom. 13:1). Officers of governmental authority, therefore, are to be respected and obeyed in their official capacities as "servants of God" (Rom. 13:4-14). Government has a sphere of appointed authority over us and as such exacts certain rightful demands, such as taxes and respect (Rom. 13:6-7; Lk. 20:25).

Now if we reject the authority in the civil magistrate we are rejecting something God has ordered (Rom. 13:2). Those who thus break the constituted law are not only flaunting the divine authority but also wounding themselves inwardly by violating their conscience (Rom. 13:5). Furthermore, one should expect wrath from the government if he violates the law (Rom. 13:4).

As Christians we are to submit to every civil law (1 Pet. 2:13-14). When the law seems to work evil against us rather than good, we are to call attention to the injustice by every lawful means in order to bring about a change of the law. Nowhere are we given any sanction to break the law simply because it seems to us to be unjust. If we break law at will, we by the same principle give others the right to break laws that we may feel are good but with which they do not agree.

The only apparent exceptions to the above principles that are found in the Bible relate to the forbidding of the worship of God or the preaching of the gospel (cf. Dan. 3:13 ff.; Acts 4:19-20). In such cases civil authority has stepped out of its rightful sphere into God's sphere.

BRYAN COLLEGE is located at Dayton, Tennessee, in the world-famed Tennessee Valley, 38 miles north of Chattanooga, on U.S. 27. A standard four-year, accredited, liberal arts college, Bryan offers the Bachelor of Arts and Bachelor of Science degrees in thirteen major fields of study. The College is conservative in theology, evangelical in practice, and aspires to be an undergraduate college of first-class academic quality, thoroughly Christian in character, emphasizing educational excellence and a Biblical spiritual life in an environment of culture.

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Visiting Personalities Add Dimension to Bryan Campus

To supplement the educational program available on campus, the college each year brings to the campus outstanding speakers in many areas. The following is a list of some of the major speakers for the past academic year.

CHAPEL, ASSEMBLY, AND OTHER SPECIAL EVENTS SPEAKERS

Rev. Cliff Barrows—Song Leader, Billy Graham Team
Stuart Briscoe—Capernwray Torchbearers Fellowship, England

Lamar Baker—U. S. Congressman, Third District, Tennessee

Edwin Walker—Manager, Radio Lumiere, Haiti, West Indies Mission

Don Brugman—Candidate and Deputation Secretary, Greater Europe Mission

Perry Temple—Executive Secretary, Bible Literature International

Rev. Charles Stanley—First Baptist Church, Atlanta, Georgia

Ralph Toliver—(Bryan's first foreign missionary. Served with China Inland Mission in China 1938-1951). Overseas Missionary Fellowship, Philadelphia

Rev. Paul Troper—Operation Mobilization

Dr. Richard L. Strauss—Pastor, Huntsville (Ala.) Bible Church

Dr. Paul Rees—Christian author, editor of WORLD VISION MAGAZINE

Dr. Walter Lang—Executive Director of the Bible-Science Association

DIVISIONAL LECTURES

Fine Arts—**Victor Christ-Janer**, Columbia University

History—**Dr. Ozzie L. Edwards**, Professor of Sociology, University of Michigan

Literature and Modern Languages—**Dr. Sherwood Wirt**, professional journalist and editor of DECISION magazine

Physical Education—**Dr. Francis Riel**, head of Department of Athletics, Middle Tennessee State University

Biblical Division—Staley Distinguished Christian Scholar Lectures. **Dr. Merrill C. Tenney**, former head of Wheaton College graduate school and Bible scholar.

Natural Science—**Dr. Elmer Nussbaum**, Director of Research and head of the Physics Dept. at Taylor University; also consultant for Oak Ridge Associated Universities

Faculty Workshop—**Dr. Ohmer Milton**, Director, Learning Research Center, University of Tennessee

ARTISTS

Emily Lawhead Glover—Soprano, Dallas, Texas

Jerome M. Hines—Basso, Metropolitan Opera Co.

Chattanooga Boys' Choir—Chattanooga, Tennessee

Timm Woodwind Quintet—Louisiana State University

Chattanooga String Quartet—Student string quartet from Cadek Conservatory

Annual Fine Arts Festival featured the work of Raymond Gage, Elk Grove, California, Artist in Residence for 1970-71, and the work of 18 students and 17 artists from the local area.

IS THIS THEORY SCIENTIFIC?

By Dave Llewellyn

Here is a scientific fact: Simplicity and chaos never develop by themselves into complexity and order in a closed system. Indeed, unless energy from an outside source is introduced into a complex and orderly system, it will tend to degenerate into simpler forms and chaotic relationships.

Here is a scientific theory: the universe, as a closed system, began as a disorderly mass of atoms and elements and developed by natural principles and without outside intervention into an extremely complex and orderly unit.

There is no evidence either from experiment or observation that questions the scientific fact, yet the "scientific" theory is widely accepted. Even though the fact and the theory disagree, both are almost universally taught to be true.

Why?

BLIND FAITH

While science has determinedly destroyed all superstitions and mystical faiths it ever encountered, and done so often with open scorn and ridicule, how could scientists ever agree to a theory that conflicts with one of the most basic axioms of their thinking?

That's the worst kind of faith there is—believing something to be true when the facts clearly indicate it is not so. It is for alleged "blind faith" like this that Bible-believers have been laughed at.

What are the scientific alternatives to this paradox? Basically there are two.

First, it could be held that the universe is not a closed system, that energy and matter from beyond our universe have continually been entering to develop and sustain its order and complexity. Evidence that this has ever occurred, however, is not convincing—and it is certainly not occurring now.

Second, it could be held that some force has been operating in the universe to develop and sustain its complexity and order.

This second alternative, is what the evidence most logically suggests, for it is abundantly clear that natural forces could not have this effect.

What could this mysterious force be that created the complexities of our universe? The Bible says it is God: "He commanded, and they were created." (Psalm 148:5).

LOGICAL OUTCOME

It is surprising, isn't it, to discover that a belief in God should be a logical outcome of the study of science. After all, many scientists have been telling us the opposite for over a hundred years now.

Why has a belief in God become so rare among scientists today? I think it is because science has made it appear

(Continued on page 4)



Mr. David Llewellyn's column appears weekly in more than 100 newspapers nationally. Mr. Llewellyn is assistant professor of English at Bryan College. He graduated from Bryan in 1966 and has done graduate work at the University of Tennessee and Dallas Theological Seminary.

Christian Scholars Meet at Bryan

By Dr. R. Allan Killen

The annual meeting of the Regional Conference of the Evangelical Theological Society met at Bryan College, April 16 and 17. The E.T.S. is composed of Christian scholars from universities, colleges, seminaries and evangelical pulpits. Papers were presented on the following subjects: 1) **Ecology**, Dr. Morton Smith (Reformed Theological Seminary), 2) "I am Alpha," Dr. A. A. Cierpke (Temple Baptist Theological Seminary), 3) **Herbert Marcuse**, Dr. R. A. Killen (Bryan College), 4) **Ecology**, Dr. John M. L. Young (Covenant College), 5) **Origins of Independent Baptist Churches**, Dr. A. Jeffers (Temple Baptist Theological Seminary), 6) **Linguistic Analysis**, Dr. R. H. Countess (Tennessee State University), 7) **Alcohol**, Dr. W. Henning (Bryan College), 8) **Text Used by United Bible Society**, Dr. R. Beich (Clearwater Christian College), 9) **God Who Speaks**, Dr. Leroy Forlines (Freewill Baptist Bible College), and 10) **Marxist Utopianism**, Dr. Karl Heller (Covenant College).

The highlight of the conference was the two and a quarter hour discussion Friday evening on **Dropouts and Modern Evangelism**. On the panel were two Bryan students from the Introduction to Philosophy course on "Reaching Modern Man," Ted Meberg and Jamie Jenkins, along with Dr. H. A. Hanke (Asbury), Dr. R. Beich (Clearwater), and Mr. W. R. Boyd (Bryan). Dr. R. A. Killen (Bryan) acted as moderator. The discussion went on for the entire period with a lively participation from the floor.

For about an hour the panel discussed modern music and evangelism. The consensus was that music in itself is generally amoral. It may be harmless to those who hear it apart from evil associations, and yet very destructive to those who have learned to associate it with promiscuous and evil thoughts.

The panel then moved on to consider why so many youth become dropouts from modern society. The following reasons evolved during the ensuing discussion: 1. Inability of young people to identify with the status quo goals and ideas of both their parents and the church. Their consequent rebellion against society displays itself in their outlandish clothing, long hair, beads, bare feet, etc. 2. Lack of interparental love. When divorces occur or there is a lack of real love between father and mother, young people fear that there never can be love for them, and this is even the cause of many suicides, particularly when the first love affair collapses. 3. A disillusionment and loss of true values. When the parents are promiscuous, when they are social drinkers or worse, all sense of moral values can be easily destroyed. Even the excessive use of pills by our modern generation can lead children and young people to try amphetamines, etc. 4. Lack of fellowship. Everyone seeks a group with which to rapp and fellowship. When they cannot find an exciting, relevant group with whom to identify, young people readily seek it in the sub-cultures of the day. 5. The lack of ecological responsibility. Seeing no concern for the modern pollution problem on the part of their parents and within the evangelical church, and being convinced that society will drown itself in its own self-produced filth, many young people abandon what they see as a lost society for a society which wants to get back to nature. The hippie, who insists on being dirty and refuses to use deodorants and perfumes, is really crying out in his heart for ecological answers and for ecological responsibility on the part of his parents and of the church.

The dropouts of today are often very sick persons. They have been turned off by the shallowness of their parents and the irrelevancy of their churches. Seeking ways to fill the aching void in their hearts, all too often they have turned to utter promiscuity and drugs. They are deeply hurt spiritually, mentally and physically.

As the discussion continued, stimulated by a constant flow of questions from the floor, the place of the Christian commune and of such a work as that set up at L'Abri (The Shelter—a place where young people can learn to evaluate life and find themselves) in Switzerland, became clearer. Those who have dropped out of modern society and who have become a part of one of the sub-cultures of our day can only be reached as they are met upon their own level by Christians who demonstrate love and offer real fellowship. It takes time, patience, and love to bring those who drop out of society to see the Bible has the answers they need and bring them to accept Christ. And it can take months in such a commune for the "healing process" needed before they can return to society.

The five reasons why young people are inclined to run away from home offer five important guidelines for today's parents. Let us live so that our children will want to follow in our footsteps and identify with our Christian values. Let us demonstrate that wonderful love between husband and wife which will enable our youth to see marriage as holy and beautiful. Let us study and explain the Christian's place in ecology, and the Biblical mandate to deal responsibly with our earth. Let us build up a fellowship within the home and the church aimed at establishing the Kingdom of God as we look for the soon coming of Jesus Christ to reign. In other words, let us understand the cry of our children for something and someone worthwhile to follow, for love, for real values, for friendship and fellowship, and for a responsible and reverent use of the world in which God has placed us.

IS THIS THEORY SCIENTIFIC?

(Continued from page 3)

reasonable for people to do just about anything they want to—and yet the logical outcome of a belief in God is that God made us and we should do what God wants us to.

And most scientists don't want to.

Willful ignorance is a high price to pay for independence.

You wouldn't pay it if you were not also ignorant of the love of the God whom you want to be independent of.

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A Report on Contemporary Christian Thought Issued Quarterly by Bryan College

Jesus Christ - Superstar or Bright and Morning Star

By Roy J. Clark

The day has arrived when "Amazing Grace" is on the hit parade! Not only that, Broadway has a musical entitled *Godspell*, and commuters on the subway can be heard humming the tune of "Put your Hand in the Hand of the Man of Galilee." Has a new day arrived in the music world? Should the Christian stand up and cheer or sit down and cry? To top it all off two young men from England, Lloyd Webber and Tim Rice, released a rock opera eleven months ago entitled: *Jesus Christ, Superstar*. It has been a phenomenal success. What should the believer's reaction be to a rock opera with such a title? I want to say at the outset that I have read *every word* in the opera. Our initial reaction might be that it is a good thing that Jesus is so popular today. First we heard about the Jesus People and now we hear about a Jesus Opera. Maybe there is a national revival under way!

But, my friend, read the words and listen to the music and maybe your mind will be changed! You will discover, as I did, that the Jesus Christ of the rock opera is not the Jesus Christ of the Bible. We do not glean our concept of the person and work of Christ from an opera but from the Word of God. And I repeat, the romantic hero of this opera—this Jesus Christ, Superstar—is not our Saviour

portrayed in the Holy Scriptures. If our day were a day when the masses of American people were knowledgeable of the Bible, the deviations from Biblical truth would have been caught immediately. But in an age of Bible ignorance this rock opera gains tremendous popularity. I want to point out several objections to this opera so that we can see that instead of applauding it we should expose it for what it is—a scandalous attempt to make Jesus merely a man and not the divine Son of God!

OBJECTION #1 THE JESUS OF THE OPERA IS UPSET ABOUT THE PRESENT AND WORRIED ABOUT THE FUTURE

He is told early in the opera by Mary Magdalene—"Try not to get worried, try not to turn on to problems that upset you." Toward the end of the opera Jesus Christ, Superstar, says, "I'm scared to finish what I have started." Can you not see that this is not the Jesus of the Bible? Far from being upset, Jesus Christ could sleep through a storm on the Sea of Galilee. It was the disciples who were upset! And He was not scared to finish what He started but rather set His face as a flint to go to Jerusalem and said to His disciples, "no man taketh my life from me, I have power to lay it down and take it up."

OBJECTION #2 THE JESUS OF THE OPERA USES INDISCRETION IN HIS RELATIONSHIP WITH WOMEN

Sexual overtones are deliberately introduced into this rock opera to suggest an affair between Mary Magdalene



Mr. Clark

Pastor Roy J. Clark graduated from Bryan College in 1951. He received his Th.M. from Grace Seminary, Winona Lake, Indiana. In addition to serving for 15 years as pastor of the Bethlehem Baptist church, Cleveland, Ohio, he serves as President of the Board of the Baptist Christian School, President of Erieside Bible Conference, and Trustee of the Cleveland Hebrew Mission. Mr. Clark is a past trustee of Bryan College. This summer he was a key speaker at our summer Bible conference here at Bryan.

and Jesus. She says, "I don't know how to love him, what to do to move him—I don't see why he loves me, he's a man, he's just a man and I've had so many men before, in very many ways, he's just one more." and Judas says, "It seems to me a strange thing, mystifying, that a man like you can waste your time on women of her kind. Yes I can understand that she amuses, but to let her stroke you, kiss your hair, is hardly in your line. It's not that I object to her profession, but she doesn't fit in well with what you teach and say, it doesn't help us if you're inconsistent." Now it is true that those words fall from the lips of Mary Magdalene and Judas, but there are implications and innuendoes here that are unscriptural and blasphemous. My friend, the Jesus Christ of the Bible is the pure Lily of the Valley. He is the One who could turn to His enemies and say, "which of you convicteth me of sin?" He is the One who not only did not sin but was not able to sin. And to suggest that our Lord's life was inconsistent with His Holy teachings is scandalous! I do not think we should stand by and allow the person of Jesus Christ to be dragged through the muck and mire of evil men's minds just so they can "make a dollar or a shilling."

OBJECTION #3 THE JESUS OF THE OPERA IS NOT CERTAIN ABOUT THE SIGNIFICANCE OF THE CROSS

I object most strenuously to that passage in the opera in which our Lord is reflecting on his future in the Garden of Gethsemane. He says, "I've changed my mind, I'm not sure now." In the opera Jesus Christ, Superstar, wants to know if he goes through with the plan if he will be more noticed than he ever was before. Imagine ascribing such a motive to the Lord. The prospect of making headlines someday did not take our Lord to the cross but "for the joy that was set before Him, He endured the cross, despised the shame and is set down at the right hand of God." In the opera, Jesus cries out, "Bleed me, beat me, kill me, take me now—before I change my mind." You know, of course, that the tomb is the end scene of Jesus Christ, Superstar. When you have sought to portray Jesus as just a man through an entire opera, it will not do well to show an empty tomb and a resurrected Christ, for He is declared to be the Son of God

by the resurrection from the dead—and they don't want to declare that!

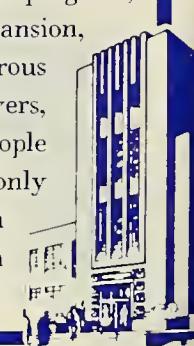
No, in the opera, the miracles of Jesus are called tricks, and he is invited by Herod to walk across his swimming pool or feed his household with bread. And so I repeat, the Jesus of this rock opera, this Superstar, this romantic hero, is not the Jesus Christ of the Bible. The Jesus Christ of the Bible is the One who is pictured in the first chapter of the book of Hebrews in all of His perfections. He is:

1. Christ the **Heir**—"whom he hath appointed heir of all things."
2. Christ the **Creator**—"by whom also he made the worlds."
3. Christ the **Revealer**—"who being the brightness of his glory, and the express image of his person."
4. Christ the **Sustainer**—"upholding all things by the word of his power."
5. Christ the **Redeemer**—"He, by himself, purged our sins."
6. Christ the **Ruler**—"sat down on the right hand of the majesty on high."
7. Christ the **Supreme**—"he has, by inheritance, obtained a more excellent name than the angels."

What happened to this Jesus of the Bible? Where is Christ the Creator and Sustainer, Redeemer, and Ruler in *Jesus Christ, Superstar*? If you want to learn about Jesus you are going to have to forget about this Superstar nonsense and meet the Jesus of the Bible. Get acquainted with the Christ of the Bible, who is perfect God and perfect man and whose sacrificial death redeems us from sin. Get acquainted with the Jesus of the Bible who did not call Himself the Superstar but the Bright and Morning Star: "I am the root and offspring of David and the bright and morning star," Rev. 22:16. We have also a more sure word of prophecy "whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn, and the day star arise in your hearts" 2 Peter 1:19. Yes, until the day star arises in His second coming, we had better take heed to that sure word of the Bible and not the imaginations reflected in *Jesus Christ, Superstar*.

BRYAN COLLEGE is located at Dayton, Tennessee, in the world-famed Tennessee Valley, 38 miles north of Chattanooga, on U.S. 27. A standard four-year, accredited, liberal arts college, Bryan offers the Bachelor of Arts and Bachelor of Science degrees in thirteen major fields of study. The College is conservative in theology, evangelical in practice, and aspires to be an undergraduate college of first-class academic quality, thoroughly Christian in character, emphasizing educational excellence and a Biblical spiritual life in an environment of culture.

Bryan's effort to keep tuition and fees at a minimum level results in a gap between what the student pays and what it actually costs. This gap, along with a substantial student aid program, and the continuing need for capital expansion, makes the College dependent on a generous gift income. Therefore, the interest, prayers, and financial support of Christian people everywhere are earnestly solicited, not only through current gifts but also through various avenues of deferred giving, such as annuities, trusts, and bequests.



If I Had a Penny

Edited by H. Wayne Kiser

Today young people in large numbers are on street corners passing out literature. Perhaps it began with the anti-war leaflet or the underground student newspaper. In any event, distribution of literature has become an "in" thing. In the midst of this many Christians are asking, "Why are we not making greater use of literature today and why are we not on the corner letting people know about our cause?" That is, some are asking these questions. Others are doing it.

Bryan Alumnus Wayne Kiser recently edited a book, published by Good News Publishers, on the power of tracts. A penny is about the cost of a tract. Invested pennies and what they accomplish in the lives of people who encountered leaflets about the saving power of Christ is the romance of this book.

Here are a few excerpts from this book edited by Mr. Kiser:

Like the early tracts of John Wesley, they still cost about a penny: but because of the power of the Holy Spirit they provide a force with which to reckon in today's world. Tracts are part of the key to inform the world that Jesus Christ sets men free . . .

Perhaps the greatest contribution of the tract is not with the large campaigns or the organized distribution groups but with the countless individuals who make it a point to have material with them which they can give to others.

STUDENTS

"I crushed the tract in my hand," recalled T. J. Bach, a young engineering student in Copenhagen, Denmark. "I asked, 'Why do you bother people with such reading? I will take care of my own interests.' I tore the tract into pieces and stuffed them in my pocket.

"The young man who had given me the tract did not respond to my words. As I turned to leave, I noticed that he had turned his face toward a doorway. But I could see that tears were running down his cheeks and that his hands were folded in prayer. He had given his money to buy the tract: he had given his time to distribute it; and now he gave his heart in prayer to God for me.

As Publications Editor for Good News Publishers, one of the largest tract producers in America, H. Wayne Kiser is on the front lines of the tract and literature ministry.

Before joining the Good News team, Mr. Kiser was actively involved in Christian literature work, having served as Managing Editor of VOICE magazine (of the Independent Fundamental Churches of America), and BRIGADE LEADER magazine (for the men of Christian Service Brigade).

Together with his wife, Ruth Ann, and three children, he resides in Glen Ellyn, Illinois, a suburb west of Chicago. He and his wife attended Bryan in 1958.

"The young man's attitude toward my crude actions and hard words brought deep conviction to my heart. Half an hour later I was in my study. The first thing I did was to paste together the pieces of the tract. Before I had finished reading it, I was down on my knees asking God for forgiveness of my sin and for the grace to accept Christ as my Saviour. He heard my prayer. That evening, I went to a mission and gave my testimony for Christ. 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.' Romans 10:9, 10.

"I am anticipating the privilege of meeting in Heaven with the young man who gave me the tract, and wept and prayed for me. And may there be some there who have received tracts from my hands and have been the subject of my prayers and tears. . . ."

THE TRAVELER

While the president of Southeastern Bible College, C. Sumner Wemp, a *Bryan Alumnus*, was flying to California, his attention was drawn to a man sitting near the front of the plane. "Let me give you something good to read," said Mr. Wemp. "You'll enjoy this when you have a little time." He handed the man a tract. The man sitting next to the first man looked up and Mr. Wemp handed him one too and said, "Say, let me give you one. You'll like this. It tells you how to go to heaven." One of the men smiling said, "We need that."

By that time the man across the aisle was looking around, and he took one. The man next to him looked up, and another was given. About that time the people sitting in front looked back, and the distributor said, "Let me give you one, too; you'll enjoy this." Soon Mr. Wemp was up to the front and had handed one to each person on the entire plane.

"When I turned to go back to my seat, I saw that everyone had his tract before his eyes reading it," he said. "Soon the stewardess came through the door and encountered the same sight. She looked at the man in the front row and asked, 'What are you reading?' He handed it to her and said, 'Here, read this.' 'Who gave you this,' she asked. And he replied that I had given it to him and pointed to me. The stewardess began to place the leaflet in the back of the seat ahead of the man and a lady in the next seat blurted, 'Hey, can I have that? I didn't get one like that.' "

The stewardess was soon at his side and with her hands on her hips she said, "What are you doing on my plane?" He said, "Just trying to help people go to heaven. After all, you are trying to get us to California and don't you think we ought to do all we can to help these people get to heaven. You certainly don't want them to go to Hell do you?" She replied, "Why of course not." As she sat down, he told her about Christ.

"People began coming back to me," stated Mr. Wemp, "and I had the pleasure of sharing the Gospel with four different people that day."

As the new light of a new age dawns upon the Christian, he will not be found napping. He will be actively seeking to share his faith, and Christian literature promises to be a continuing tool.



Mr. Kiser

Revolution

By Lewis Llewellyn

It's time for a revolution!

In just a few years, it will be two full centuries since the revolution of 1776. Much has changed in America since that time, but the changes have, for the most part, been gradual.

In government, in education, in religion, there have been profound changes.

One of the purposes for which our federal government was established was to "promote the general welfare." Because of a major shift in the functions of government, even the meaning of the word "welfare" has suffered a drastic change.

Education was, originally, firmly based on the teachings of the Bible. It would have been unthinkable for the public schools, in the early years of our nation, to be forbidden to have Bible reading and prayer at the beginning of each school day.

Religion was understood to be primarily concerned with the reconciliation of man to God. The modern concept of emphasizing social activism was not considered to be the ministry of the church.

These changes occurred gradually, over a long period of years.

YOUTH LEADING THE WAY

But now it's time for a revolution. And maybe the young people of the nation are going to lead the way.

No, not the young who are wasting their minds and their bodies on drugs and degradation.

The hope of the nation may be in the young who have rediscovered the vitality of the Christian religion.

Time magazine for June 21, reporting on the "Jesus Movement," said, "It is a startling development for a generation that has been constantly accused of tripping out or copping out with sex, drugs, and violence. Now, embracing the most persistent symbol of purity, selflessness, and brotherly love in the history of Western man, they



Mr. Llewellyn

Reverend Lewis Llewellyn has served Bryan as a trustee since 1949, but his roots go back to 1938 when he graduated in Bryan's fifth graduating class. After his graduation he worked four years at the college, establishing and operating the printing shop, and also serving as director of student employment. His wife Sarah and five children have all attended Bryan. Having served ten years as Personnel Director of the Graybar Electric Company in New York, Mr. Llewellyn moved to Sebring, Florida, where he currently pastores the Calvary Baptist Church.

The article reprinted here comes from a weekly newspaper column of Christian comment on current issues written by Mr. Llewellyn and appearing in over 100 newspapers across the nation. This unique ministry is supported by the Southern Evangelistic Committee which estimates that the column reaches an annual readership of 10 million people.

are afire with a Pentecostal passion for sharing their new vision with others . . . Bibles abound; whether the . . . King James Version or scruffy, back-pocket paperbacks, they are invariably well-thumbed and often memorized.

"There is an uncommon morning freshness to this movement, a buoyant atmosphere of hope and love, along with the usual rebel zeal . . . If any one mark clearly identifies them it is their total belief in an awesome, supernatural Jesus Christ, not just a marvelous man who lived 2,000 years ago but a living God who is both Savior and Judge, the ruler of their destinies. Their lives revolve around the necessity for an intense personal relationship with that Jesus."

HOPE FOR THE NATION

This is the personal revolution which Paul the Apostle described in these words: "If any man be in Christ he is a new creation. Old things are passed away. Behold, all things are become new, and all things are of God, Who hath reconciled us to Himself by Jesus Christ."

If enough of our young people are revolutionized in this way, there is real hope for our nation. The problems of government, of education, of religion—and all other problems—can be solved and will be solved if our lives are first revolutionized by faith in Christ.

This is the revolution that we need.

TYPICAL REASONS GIVEN BY NEW STUDENTS FOR CHOOSING BRYAN COLLEGE

"I am looking for Christian fellowship with other young people my age—young people who are not afraid to share with others what Christ means to them."

"Everyone was so friendly and they made me feel right at home. The campus appeared very calm and peaceful. The instructors seemed just great. They took time to talk to the students individually and help them in any way they could."

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A Report on Contemporary Christian Thought Issued Quarterly by Bryan College

HOPES FOR BRYAN COLLEGE

By J. Wesley McKinney, M. D.

An address by the chairman of the Board of Trustees to the Bryan faculty and staff inaugurating their self-study program.

I have many hopes for Bryan College. One hope is that everybody at Bryan will pursue the excellence spoken of in the catalog. I suppose every college considers itself to be pursuing excellence, but only a few small colleges achieve that reputation. I hope Bryan will be one of them. There is no reason why a Christian college should not be known for its excellence in teaching all subjects—if we believe, as we say we do, that all knowledge is God's knowledge. As a matter of fact, motivation for superior teaching should be greater in the Christian college, because everyone is serving or being trained to serve our wonderful God and Savior. Superior teaching will in turn attract superior students who will be more interesting to teach and have greater capabilities when they get out into the world. They will be an extension of the teacher's very self. They will remember what Dr. So and So said and return to see him with appreciation and affection. And they will send their friends with the admonition to get So and So's course.

I must say to you professors that the Trustees have been gratified at the good report that the students have given you as we have interviewed them in the past two years. I could wish that they were a little more enthusiastic. I hope each one of you will never be completely satisfied with your teaching.

Relevance is a great word in learning today—especially used by those who don't know what they are talking about. They may say the Old Testament is not relevant to the modern scientific mind or why study history? We are living in a different day, aren't we? You and I know that every subject taught at Bryan will be a general or specific tool for the graduate. It is, of course, the business of the teacher to make this fact evident to the student. Even Dr. Anderson's



Dr. McKinney

Dr. McKinney, prominent ophthalmologist of Memphis, Tennessee, is a well-known lay leader in evangelical Christian circles. His affiliation with Bryan College began in 1950 when he became a member of the Board of Trustees. In 1969 he was elected to succeed Dr. H. D. Long as chairman of this board. He also serves as a member of the Board of Mid-South Bible College in Memphis and of Reformed Theological Seminary in Jackson, Mississippi. He is an elder in the Second Presbyterian Church of Memphis and is active also in the Christian Medical Society as well as in various professional societies of his field of medicine.

Greek has relevance to every educated person. I am speaking like an ignorant layman, who would like to have some knowledge of Greek.

In medical school now we are giving the freshman student certain facts of anatomy, physiology and chemistry and immediately taking him to the patient to show him the usefulness of the facts he is learning. He is excited and motivated to learn well the mountains of facts that he must use in treating patients. You will have to use more imagination than the medical school professor, because the usefulness of what you are teaching is not always so readily apparent. Nevertheless, excellence in teaching on your part requires that you show your students the relevance of what you are teaching to his life beyond the walls of academia.

Excellence for the administrative officer is just as important for the college as good teaching. If he doesn't have the vision, you perish. If you, the faculty, do not have the vision of the administrator's role and lend him your support, the college perishes. The physical facilities and your salaries depend on how well Dr. Mercer and Mr. Keener function in fund raising and deferred giving and how well all use the money that the Lord sends into the college.

I hope each one of you will dream about and be alert to the ways you might support the development department. It is most important for the future of Bryan College that all support be given to increase the effectiveness of its public relations and development.

I commend you faculty members for being willing to forego your expected raises in salary for this year in order that the administrative staff might have their long overdue raises and that added funds might be available for development.

I know that you realize that every time the Board of Trustees considers salary increases, new facilities or innovative programs, it must ask where the money is to come from. You may not know that the largest segment of annual giving comes from the Board of Trustees. We want Bryan to have the best and to be the best.

Excellence in teaching and administration coupled with resilient, kind, wise, and—I should say—prayerful student relations should make the faculty love the students and the students love the faculty. This mutual esteem should not be too difficult if the members of the faculty and administration are doing everything "heartily as unto the Lord" and if the student body can be brought to realize that both faculty and administration are operating in the student's interest. In such an atmosphere discipline should be easy, especially if students can be shown reasons for restrictive measures and if faculty sets a good example. Nothing is more important for excellence than an all-for-one and one-for-all esprit de corps.

Another hope I have for Bryan College is that it will send its students out loving their country. The deterioration of patriotism in America can only serve to weaken us in our self-esteem and the esteem of the other nations of the world. It is one thing to criticize policies and people in public offices and to vote them out; it is another to have the very institutions that have made America great and to try to overthrow them. Obviously America is not perfect, but it is our country, worth defending just as we would our families and ourselves personally. It seems that too many people cannot understand that the United States of America needs to continue to be the greatest nation in the world not only for its own sake but also for the benefit of the world. Too many Americans apparently do not realize that our country is the major bastion of freedom in the world, but Russia understands it.

Bound up with the lack of patriotism is the deterioration of the moral fiber of our people, the failure to punish evil by our courts, the condoning of civil disobedience, general lawlessness and even attempts to overthrow our government. Much of this is being promoted by religious leaders and teachers at all grade levels. Many, I believe, do not realize the implications of some of the ideas that they pass on to young minds. Others are positively evil and take pleasure in spreading evil ideas. We know that those things come from men without God, eventuating in socialism, communism, and even Satan worship.

Bryan College cannot change the world, but it can send out informed Christians to be the "salt of the earth."

One thing that can be taught is sound economics, personal and political. I believe that much of the financial troubles that our city, state, and national governments are experiencing are not only a matter of fiscal irresponsibility but a lack of understanding of what debts mean, the necessity of restraint in spending and, of course, the inefficiency of government and plain dishonesty and greed practiced by easily tempted public servants. Bryan students, I hope, will be taught positively the sound economic principles that have made America great. We should use thoughtful and well-planned propaganda in a good sense, as deliberately and diligently as the Socialists and Communists use propaganda in an evil sense. I should say that there are certain economic and political realities of the day in increasingly godless America that make it impossible to return to the freer economy of our ancestors, but at the same time we don't have to continue headlong down the road to economic chaos. Your teaching may help.

There is one particular field of excellence that I hope Bryan will continue to stress: teacher training. I suppose that in no single way could Bryan extend its good influence more than in sending out well-trained, well-balanced teachers who know they are serving the Lord in their profession. I hope that Bryan's teacher training will be conducted without many of the irrelevancies and false ideologies of many schools.

I should think that Bryan-trained teachers would find particular satisfaction teaching in Christian schools where they can be themselves and teach in the fear of the Lord and not the Supreme Court. Incidentally, these schools should furnish many students to Bryan College.

I have high hopes for Bryan College, because I am convinced that it is God's school to train young people to do His work in the world.

Bryan's effort to keep tuition and fees at a minimum level results in a gap between what the student pays and what it actually costs. This gap, along with a substantial student aid program, and the continuing need for capital expansion, makes the College dependent on a generous gift income. Therefore, the interest, prayers, and financial support of Christian people everywhere are earnestly solicited, not only through current gifts but also through various avenues of deferred giving, such as annuities, trusts, and bequests.

THE SMALL-GROUP BIBLE-STUDY MOVEMENT

By Irving L. Jensen

"Across the country a New Testament pattern is emerging. Prayer, Bible study and fellowship 'cells' are changing lives, challenging churches." This is how one magazine article (*Christian Life*, January, 1965) describes the current phenomenon of the small groups movement among Christians, which has been especially effective in Bible study. For two decades there has been an ever-growing interest by lay people to meet together in small groups to share what they have discovered in the Bible. Sometimes the lay groups are sponsored by the local churches; sometimes they are not. In both cases the program of the Christian church is being vitalized with a Spirit-directed dimension.

Enthusiasm in the movement is at an all-time high as more and more people are becoming involved in personal, first-hand Bible study. For many it is the first time they have experienced Bible study to be enjoyable rather than tedious. The following selected title of articles appearing in recent Christian magazines suggest something of the outreach of this ministry: "Neighborhood Miracle"; "The Group Takes Over"; "They Come for Coffee"; "Weekday Bible Classes: A Way to Reach Women"; "Bible Study in Small Groups"; "We're Bringing Them In Through the Living Room."

One writer calls the neighborhood Bible study groups "a miracle of our day." Clearly this is one of those bright success stories that thrills the Christian's heart in a day when apostasy and worldliness are so prevalent. The remainder of this article will attempt to describe the movement briefly and show why the ministry has been so blessed of God.

SOMETHING NEW?

Actually, group Bible study is not new. The first Christian churches met in homes and fellowshipped together in a very informal way. (Compare Philemon 2.) The Scriptures were their prized possession, and they spent hours studying them together. Down through the centuries Bible study groups, whether church-sponsored or not, have played an important part in forwarding the work of the Gospel. The following paragraph appeared in a Bible study manual *sixty years ago*:



Dr. Irving L. Jensen, now in his seventeenth year of teaching Bible at Bryan College, has gained national recognition through the books he has authored for Moody Press. He is head of the Bryan Bible department and is appreciated by his students for instruction on the inductive method of study as presented in his book, *Independent Bible Study* and illustrated further in another of his books, *Acts: An Inductive Study*. Dr. Jensen has had a total of 28 books published by Moody Press.

Dr. Jensen

A native of New York, Dr. Jensen completed the A.B. degree at Wagner College and received a diploma in meteorology from the Massachusetts Institute of Technology which led to his assignment overseas as a meteorologist with the U.S. Air Force during World War II. Following the call of the Lord to seminary training, he earned the S.T.B. degree at Biblical Seminary in New York and the Th.D. degree at Northwestern Seminary in Minneapolis.

Dr. Jensen is a member of the Ministerial Association of the Evangelical Free Church of America and the Evangelical Theological Society. He served ten years as pastor of the Sale Creek (Tenn.) Presbyterian Church.

Neighborhood Bible Classes are being organized in many cities, towns and rural districts, and are the means of great blessing to thousands of people. Last year over ten thousand people studied in the neighborhood classes organized in five towns where Rev. Wm. Sunday held evangelistic meetings.

Some of those lay Christians are still with us; some have gone to their heavenly home; the spiritual fruits of those home Bible classes will endure for eternity. And who can assess, for example, the total impact on world missions of the small student cell group which met at Williams College many years ago?

So neighborhood Bible classes are not new. What is new is the rebirth of these kinds of small study groups in countries like America, and their spread throughout the world. This is the sense in which it is referred to as a success story.

CHURCH-SPONSORED STUDY GROUPS

Many local churches have encouraged small Bible study groups to supplement the ministries of the Sunday School, mid-week Bible study and not-so-formal Sunday evening services. The possibilities are many: classes for young couples, housewives, businessmen, young people, children, etc. The leaders are chosen from among the lay membership. The pastor's part at most is to help organize, counsel and promote. This encourages more participation by each individual in the discussions of the Bible text. And often a lay leader can "zero in" on personal problems when a pastor cannot. Home Bible classes at Cedar Mill Bible Church, in Portland, Oregon, grew from one class in 1954 to almost forty in 1969. The success of the program in that church has been attributed partly to two things: the members have taken upon themselves the responsibility of reaching the lost, and the pastor, convinced of the home Bible class potential, is urging them on.

Among the purposes of the church-sponsored Bible study groups are these:

1. Stronger Christian fellowship. Group feeling—a sense of common fellowship—is understandably lacking in the large "spectator-peared cathedrals." The larger a local church is, the greater is the need for small study "cells". This partly explains why the group project thrives in many large churches.
2. Deeper knowledge of the Word. The climate in a small class is very favorable to concentrated study of the Bible. Spiritual maturity is a natural fruit of this.
3. Follow-up of the preaching services of the church. The pastor's sermons are kept alive by discussion in the group later on in the week. Feedback of this sort promotes unity and understanding. Also the church members come to the next worship service with more expectancy and insight.
4. Evangelistic outreach. One of the purposes of the church-sponsored Bible class is to instruct and challenge the believers concerning their personal responsibility to be living witnesses for Christ in their own neighborhood and places of work. Besides this, unsaved persons are invited to the group meetings. Many conversions have been reported arising out of this contact.

GROUPS OUTSIDE THE CHURCH

One of the interesting aspects of the group Bible study movement is the mushrooming of many Bible classes not directly sponsored by any local church. Among these are neighborhood circles, business and professional groups, campus clubs, new groups of young people, and gatherings by disenchanted members of decadent liberal churches who are hungry for God's Word. While these groups are not connected with any church organization, they will not compete with the church if they are based on New Testament principles. Two reasons supporting this statement are: 1) the commission of evangelization was not given exclusively to the local church as such; 2) any group which makes a sound study of the Bible, including the New Testament, will eventually reach the conclusion that the institution of the local church is of divine origin and sustenance, to be actively supported by all Christians.

In many instances Bible classes not sponsored by the local church, such as a neighborhood Bible class, are attended mainly by unbelievers. The leader, of course, is a Christian. Such ministries are *evangelism-oriented*, and should feed into a Bible-believing local church those who are led to the Lord through the Word's ministry. If there is no such church in the area, the new believers of the group are the nucleus of a new church, such as happened often in the days of the Book of Acts. Church-sponsored classes, attended mainly by Christians, are *edification-oriented*, sending their inspired and instructed members out into the harvest field to reach the unsaved, possibly even through *starting another neighborhood Bible class!* Thus the circle of the Gospel ministry is made complete.

One of the advantages of a neighborhood Bible class is that many people will attend such a group who wouldn't cross the threshhold of a church. They are more relaxed in the informal setting, and don't feel pressures to respond to what is offered. One observer has commented that many unbelievers who would take exception to a powerful sermon on sin and salvation from the pulpit will study and discuss those same terms for months in a home Bible class.

Also the home Bible class can provide sound Bible study for people who attend liberal churches, without generating any change of proselytizing. This is the background for the following statements made by three different housewives: "I wish we had less about marshmallows and jello in church and more Bible study"; "I attend community classes for studying flower-arranging and Chinese cooking, so I guess I can't go wrong studying the Bible"; "I'd like to go to a class where Bible study is taken seriously."

CHARACTERISTICS OF THE BIBLE-STUDY GROUP

What is a typical home Bible class? Obviously all groups differ, but a composite picture of a successful group would look something like this:

1. Size of the group is small—not more than 20 members.
2. Class meets weekly (sometimes every other week).
3. The session lasts for 1 to 1½ hours.
4. Meeting place: a home (some groups meet in offices, community buildings, etc., but not in churches)
5. Leadership is in the hands of one or two dedicated Christians (preferably not the host or hostess). The leader does not lecture, but encourages participation in discussion by all the members.
6. Main subject of the group discussion is the text of the Bible itself. The study is basically simple, concerned about the primary teachings of the text, applying these to everyday living. The preferred pattern of study is to go through a particular Bible book, chapter by chapter, slowly.

7. Problems and questions related to the Bible passages are freely shared by the members. The leader emphasizes the positive teachings of the Bible and avoids controversial subjects.
8. Time is devoted to prayer, a necessary ingredient of a successful Bible class. Christian members of the group constantly depend on the guidance and power of the Holy Spirit.
9. Members come to class prepared to discuss the Bible passage having done homework previously assigned. Study manuals are a help in this.
10. Light refreshments may be served before or after the discussion time, but this is not a necessary ingredient.
11. Class is always dismissed on time. Individual personal counselling may be done after the discussion session has officially ended.
12. The best-liked class is one which is informal, warm, personal and relaxed, not strictly bound by any set pattern. The teacher can usually tell if the class is relaxed, as illustrated by the following testimony of one leader: "I like it when someone speaks up in the middle of the class: 'Margaret, where are we? I don't know what you're talking about.' Everybody laughs, and I have a chance to clarify my point. Or when someone new says about such a chapter as Numbers 31, which tells of the Israelites killing the Midianites, 'I just don't like that chapter.'"

LASTING FRUITS

The spiritual fruits of Bible study groups are enduring ones. Among these are a deeper and warmer fellowship among Christians; a new love for the Scriptures as a book that has "come alive"; rediscovery of the Holy Spirit as a personal force in the life of the believer; practical experience in sharing with others how real Christ can be in the believer's walk; a deepened prayer life; reunited families; more interest and support of the evangelical local churches; and last, but not least, the conversion of many people whom the Gospel might never have reached through other channels.

There may come the day in our own country, as has happened in other lands, when the Christian churches will be forced to close their doors by decree of anti-Christ authorities. Who knows but that the present small group Bible study movement is one of God's ways to prepare the soil of the harvest fields of an uninterrupted ministry of evangelism for such times as those?

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A Report on Contemporary Christian Thought Issued Quarterly by Bryan College

THE SPOILED GENERATION



Mr. Douglas B. White is chief probation officer for Cabell County Juvenile Court, Huntington, W. Va. A native of Duquesne, Pa., he graduated from Bryan College in 1959 with a major in education.

Like juvenile probation officers across the country, Mr. White sees hundreds of young people in trouble each year. He reflects, "When I started this job, other professionals told me, 'Don't get involved with your clients.' But when I deal with human beings, person to person, I do get involved. If I didn't, I might as well quit."

By Douglas B. White

Suddenly, and with profound reality, there has descended upon the American scene a generation of young people who are totally "fed up" with life. This is evidenced by their rejection of the American way of life or "the establishment" as they call it. To them, this system is false and full of complex inequalities. Adults and parents in particular have been ridiculed as being a segment of society that is too far removed from the present space age. Their label has been such as "square," "fink," "oddball," and other names, some of which are more derogatory and profane than one can imagine.

A "NEW" SOCIETY

The youth of today wish to build their own society, one they approve of, mainly because it will be of their own construction. Former principles, such as honesty, respect, obedience, tolerance, and patriotism, are cast aside and forgotten by these who build "the new society." Conventional ways of the past are to be eliminated and replaced by a "free-wheeling" system that seemingly has no design or format. Freedom and individuality are the keys to be used to unlock the doors of this new system. Conformity, rule, regulation, and discipline are not acceptable, for they tend to hinder and retard rather than liberate them from "the establishment."

What has produced this rebellion and turmoil that is sweeping our country today? We need to trace this problem back to the time before this group was born or just shortly thereafter. In the late 40's, after the end of World War II, our country moved into a relaxed state which tended to produce easy living. Peace and tranquility prevailed and the economic life of the American people took a definite surge upward. Materialism became the central concern of the American people and with ready cash and through the "credit buying" plan, it was possible for one to have whatever he wished. In time, we became a nation of plenty that would one day lead to a conflict between wealth and

poverty. Advances in education produced highly educated people and a system that would ultimately push aside those who didn't measure up to the scholastic level which our society adopted. In research and technology we made rapid and even remarkable advances but in spite of these achievements, we became a people who could not live together and enjoy life as we believed we would in these modern and highly progressive times.

"IT JUST HAPPENED"

And what of the children who were growing up during all of this change? They were the ones who received the blessings from the advancements that were realized in these years. There was more money, more clothes, more things to have, more places to go, more things to do, and on and on it went. The spoiling was done so subtly that we never realized what was really happening. But then, one day, "the happening" came and we were shocked and stood in mute disbelief at what we saw and heard. It was like a bad dream. We tried to console ourselves that if we looked away for a second it would all be gone when we looked again. But, it was not so! "The happening" was here, and it was going to stay. We quickly learned the meaning of words such as "revolt," "revolution," and "rejection." All of the past must go, we were told. A new way of life must now come forth, one that will please the individuals as well as the masses.

When we reflect for a moment, the word "spoil" becomes a very interesting one. It carries such meanings as "to rob," "to mar," "to overindulge," and "to corrupt." Could it be that through our eagerness to develop a better and satisfied society, we have instead created a monster that now seeks to wreck that which we strived for over the years?

ANSWERS WANTED

Is there an answer for the spoiled generation? Is there an answer for the serious problem that confronts us today? These young people want answers, straight and direct ones that have meaning and which will solve their problems.

"Why am I here?" they say. "Where am I going?" they cry. What is the end of it all? It is clear that the youth of today have not found the answers in things, in doing, in going, or in having what they desire. There is an emptiness that still cries for satisfaction.

THE ANSWER PROVIDED

Jesus said, "I am the way, the truth, and the life . . ." Again, as He taught His disciples, He said, ". . . a man's life consisteth not in the abundance of things which he posseseth." It is possible to have everything this world offers and yet be miserable. Life—real life—begins with Jesus Christ. He gives reality and meaning to life. Life's main dimension is to know Christ in all of His fullness, as Saviour and Lord. Today's "spoiled youth" needs to recognize that he is a sinner before God and deserving of nothing but judgment from God. But God, in His mercy, has provided a sacrifice for sins in the person of His Son, Jesus Christ, through His death at Calvary. To all who accept Him, He cleanses from sin. Accepting Him means to turn from sin and follow after righteousness. Such godly and righteous living can only come through a close, day-by-day walk with the Lord. This necessarily involves reading and studying the Bible, a definite prayer life, and regular fellowship with other children of God.

To focus on the future and avoid a repetition of past failures, the Word of God offers further help to establish a sound basis for a meaningful relationship of parents and children.

PREVENTION—FOR PARENTS

For parents, the writer of the book of Proverbs says, "Train up a child in the way he should go: and when he is old, he will not depart from it." The same writer also says, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul." Parents are to train both by teaching and by example.

The training by parents is to include many principles which will lead the child to a sound and solid maturity. Above all others, godliness is to be the main principle upon which all other principles should be built. Character development of the child is to include such traits as truthfulness, honesty, responsibility, respect, conviction, and self-discipline. With the training there is to be correction and reproof so that the child will learn the proper way to live during the years of growth and development.

PREVENTION—FOR YOUTH

In the New Testament, Paul, writing in the book of Ephesians, gives children an admonition with two promises attached to it. "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."

Here, then, is the answer—found in two words, "train" and "obey." One is directed to parents and the other to children. Of necessity, this must begin early in life and continue through the child's years of development, preparing him for the day when he will be expected to take his rightful place in society. It is clear that this is no simple or easy process. Training and obeying require consistent activity through the passing years, and only through time will the rewards be realized for each individual. For the parents, it will be joy, satisfaction, and happiness; while for the child, it will mean a good life with many years to enjoy living. The key to all of this is found in three words, "*in the Lord*." Parents are to train their children "*in the Lord*" and children are to obey their parents "*in the Lord*."

SECURITY FOR ALL

Yes, there is an answer for the present in a personal acquaintance with Christ, and in the future as parents and children are rightly related to Christ. May God grant the wisdom to realize human inadequacies and the necessity of following His instructions and appropriating His gift of Salvation as the only hope for these trying times.

Bryan's effort to keep tuition and fees at a minimum level results in a gap between what the student pays and what it actually costs. This gap, along with a substantial student aid program, and the continuing need for capital expansion, makes the College dependent on a generous gift income. Therefore, the interest, prayers, and financial support of Christian people everywhere are earnestly solicited, not only through current gifts but also through various avenues of deferred giving, such as annuities, trusts, and bequests.

YOUTH'S SEARCH FOR MEANING IN LIFE

Ellen Smith, a freshman majoring in elementary education, was valedictorian of her graduating class at Richmond Academy in Augusta, Georgia. The following is her commencement address made on June 2, 1971.



We, the 1971 graduating class of the Academy of Richmond County, gather here tonight to mark the completion of an important period in our lives, and the beginning of a new one. We have spent the past twelve years learning, both in the classroom and in extracurricular activities. We have learned, through academic pursuits and through social ones. We have had moments of unknown exultation and pride coupled with times of sadness and serious thought.

These experiences have all played an important part in our maturing, and in our search for what life is all about. All of us have been seeking our own philosophy of life. We have searched for happiness because we want to enjoy ourselves, yet to many people, happiness is only a memory in the past or a hope in the future, but not a present reality. We have also searched for truth because we want to know what life is all about. To do this we have turned to knowledge for help, but even with the fantastic growth of learning we have not been able to answer the basic question in life: "Who are we? Why are we here? and Where are we going?" With all the knowledge we are able to obtain, it is still very easy for us to miss the ultimate truth in life.

Many young people have chosen to seek truth in drugs. When asked why he began to take drugs a young man replied, "because life was so melancholy and dragged out. I was depressed much of the time, and I thought that maybe marijuana would change things." Another one said, "I thought I had seen some real love among hippies with the flower-drug culture, and I reasoned that if they found love through drugs I was going to try it myself." These young men were searching for an experience that would give them meaning in life. In August of 1970, *U.S. News and World Report* stated that, as of that date, three times as many people had died in the United States as a result of drugs, than had been killed in the Vietnam war. These individuals found, as many others, that drugs provided a temporary escape, but no real answers.

Other young people have chosen sex as an answer and have indulged themselves in immoral acts. As of 1968 one out of every ten births was illegitimate. The end results are always the same—emptiness and guilt, two conditions that certainly do not answer the search for truth and meaning in life.

Many young people have sought after a cause, a religion, or another person with whom to become involved. Thousands of these young adults have figured that if they can identify themselves with something or someone, it will provide a meaning for existence. But when they awake in the morning to face a new day they are still possessed with this feeling of emptiness and an awareness that the identity they have chosen is not the solution to this search.

So what is the answer in this search for truth and for purpose in life? Where can we find something to bring us happiness, to take away our feelings of guilt, and to fill the emptiness in our lives? Solomon, the wisest man in the world, being inspired by God stated, "Happy is the man that findeth wisdom . . ." In your own search for a philosophy of life have you been aware that the word philosophy means "a lover of wisdom"? You see, Solomon knew that true happiness is to be found in the pursuit of wisdom. The wisdom he speaks of, however, is more than a human collection of wisdom and instruction, which are but thoughts of men. This wise man of old tells us in the book of Proverbs that wisdom is understanding and the knowledge of good and evil. He emphasizes that the reverence and fear of God is basic to all wisdom. Solomon said, "The fear of God is the beginning of wisdom," and when he spoke this time, Solomon was speaking of a reverential fear of the Lord God, a fear that could only come with a personal relationship with Him. This personal relationship with God through His Son, Jesus Christ, provides us with the answer to the truth question. Christ made a claim that no one else has been able to make when He said, "I am the Way, the Truth, and the Life, no man is able to come unto the Father but by me." Of the founders of the eleven major religions of the world, He is the only one to ever claim to be God and to make any provision for the forgiveness of sin.

Man was originally created to have a relationship and fellowship with God, which was to be his purpose in life. But man chose to sin, separating himself from God. Fellowship with God was broken and the relationship severed. But God loved us so much, He wanted to bridge this gap. God sent His Son to die in our place, and three days later He was raised from the dead. To know all this, however, is not enough. We must personally invite Jesus Christ into our lives as Saviour and Lord.

To know real truth, to find lasting happiness, and to have a meaningful purpose in life, a person must have a relationship with the One who claimed to be, and is Truth, Jesus Christ. He has made a claim that cannot be ignored, a claim that says He is the only Way to God, that in Him is all Truth, that only in a relationship with Him can we find the answers to the basic questions in life. It is a claim that must be accepted or rejected.

We, the class of 1971, have ended an important period in our lives tonight, and have begun a new one. It is both a sad time and a happy one, but above all a time for serious thought about the rest of our lives that now lie before us. As each of us leave here tonight, may we "Consider Him" and pursue our philosophy of life, not with a dedication to our own wisdom, but with a commitment to the person of Jesus Christ.

Involve

INVOLVE (in-volv'), *v. t.*

"to draw in as an associate or participant;
to occupy or engross completely."

by Mrs. Louise Bentley

When we say one person is "involved" with another, the meaning could be pejorative—involved in a love triangle, involved in a drug group, or involved with the wrong crowd. At Bryan this year when one hears about being involved it means—FISH. No, spring activities do not include the race for the largest bass from Tennessee's TVA lakes but an involvement with the town of Dayton and its needs of love and service.

Excitement has steadily mounted all year as the FISH organization has become an active, vital movement on campus. Begun a year ago during the Spiritual Life Conference when several students wanted to show their Christianity and social concern in a tangible way, the FISH organization was conceived and put into operation by students with Bryan's Missions in Action (MIA) as the sponsor and using the symbol or drawing of a fish as the recognition sign used by early Christians. Officers providing the leadership and motivation are: David Wolfe, president; Jim Fitzgerald, vice-president; Yvonne Jenkins, secretary.

Early during the school year four community leaders spoke at a chapel program and presented their needs. Mrs. Tom Crawford, president of the Jaycettes, asked for help with the school for retarded children and the renovation of their facilities. Tom Taylor, Jaycee president, emphasized the need for volunteers to work with disabled children on a one-to-one basis. Harold Robbins, Lions Club president, offered service opportunities as well as advice about making this new ministry effective. Dr. Theodore Mercer, president of Bryan College and vice-president of the Rotary Club, pointed out specific areas of need and the importance of involvement in the community.

Advertisements were placed in local newspapers with the list of eighteen jobs that more than one hundred students were willing to do—free! Among those jobs were companionship for the elderly by reading or giving them pleasure rides, blood donation, yard work, painting, tutoring slow students, Big Brother/Big Sister relationship with neglected children, and emergency service for baby sitting, nursing, and house work for the sick. Since the end of one semester's service, some jobs have been discontinued because they either were not used or were impossible to carry out efficiently unless in a full-time capacity.

As a transitive verb, the word *involve* requires an object. All the planning and talk about helping others found an object in the people who need help: organizations, the old, the sick, the mentally handicapped, the disabled; the list is almost endless. For months two Bryan students, Bob Marlow and Paul Ryder, have been taking forty-five minutes daily to deliver hot noon meals furnished by the Office of Economic Opportunity to shut-ins. Against great odds, several students have been busy at the EMR school with hammer and paint brushes; freak accidents have not deterred Charlotte Clark and others in their zeal and willingness. Rhea County was able to meet its fall required quota of blood because students from FISH volunteered to donate blood. Good news coverage and interviews on Dayton's local radio station have aided in informing the people that what sounds "fishy" is for *real!*

The fastest growing segment of the multi-faceted outreach is Big Brother/Big Sister relationships. The OEO furnishes names of children, secures permission for the student to help the family, initiates a visit to the home, and provides other assistance to make this program successful. Forty Bryan students have forty little brothers/sisters; the cry is now stronger than ever from students who say, "I want one, too!" The Bryan College gym is a noisy place all Saturday morning with the happy screams of boys and girls discovering what a basketball is for, discovering what it means to have an honest-to-goodness pair of tennis shoes (a local department store donated \$10.00 shoes at half price; Bryan students raised the rest of the money), and most of all, discovering that other people care about them.

Some students are involved in helping children who attend the Siskin School for the Deaf in Chattanooga; others have discovered that helping the child is a beautiful opening to helping the mother and winning other members of the family. Kathy Ballard is one Big Sister who spends time each week with her little friend, has her up to spend the night in the dorm, eat on campus, take walks and just be together. "It's really hard to work in all the time this takes with studies," grins Kathy, "but it's been such a fantastic blessing, I can't believe it!"

Mayor Paul Levengood, a Bryan alumnus, of Dayton, has had unusual response from local citizens and organizations about the involvement of Bryan students in the community this year. Most often he hears, "I never knew Bryan kids were like this!" Perhaps best of all, many Bryan students never knew they could be involved, "occupied, engrossed." The FISH organization is offering new directions and new objects in a community that needs to know Christ is relevant and His followers are for real. *Involve* is not just a word found in the dictionary; it is found in action on Bryan campus, in Dayton, and in Rhea County.



Louise Bentley, Assistant Professor of English and Fine Arts, "In my ten years at Bryan, this is the BEST thing Bryan students have done!"

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THE IMPORTANCE OF THE WORD

by Rev. Gerald L. Smith

Many serious charges and attacks are being made today against the Word of God. The twentieth century has even been called "The battle of the Book," as the controversies continually flare up concerning the inspiration, infallibility, authority, and relevance of God's Word. The constant unwillingness of men to accept and believe God's wonderful revelation only points to the greater excellence of God's eternal Word. "Forever, O Lord, thy word is settled in heaven" (Psa. 119:89).

Today great importance is placed upon beliefs, doctrines, experiences, practices, or names, but the Bible says, "Thou hast magnified thy word above all thy name" (Psa. 138:2). This places the Word of God far above anything else in the Christian life.

Inspiration assures us that God's exact revelation has been given. This does not mean that God only inserted thought concepts into men's minds, but that the very words of Scripture were God-breathed. *Infallibility* assures us that the Bible is an accurate history of both the good and the bad, the facts and failures of man, the actions and words of Satan, and the marvelous works and will of God. God's Word is inerrant and completely reliable. *Authority* assures us that, for all questions of truth and error, only the Word of God can be the final authority. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

However, it is possible to know and believe all this and still miss the most important aspect of the Word of God.



Rev. Gerald L. Smith received his B.A. from Bryan College in 1959 and his Th.M. in 1964 from Dallas Theological Seminary. After graduating from Dallas he pastored in Southwest Louisiana for six years. In June, 1970, he joined the staff of Bible Memory Association, an organization which provides a systematic plan of memorizing God's Word for all ages of children, young people, and adults. The Scriptures to be memorized are arranged under helpful topics in poetry-like style, easy to memorize.

Having won many battles in our minds for the verbal inspiration and infallibility of the Bible, we may yet lose the war by failing to realize the *importance of the Word in our lives*.

A complete and exhaustive analysis of a food may yield many interesting facts and may convince us of the value and joy of eating this food, but this can never take the place of eating the food. We can also exhaust our mind in the analysis of the doctrines of the Word while, at the same time, starving our souls for the food they crave. As Jeremiah discovered, it is the eating of the Word that produces joy in the life. "Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of mine heart . . ." (Jer. 15:16). The exhortation to feed on the Word of God is repeatedly given through the Scriptures, and the results of this eating are reflected in the lives of many of its characters. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). This statement leads to the exhortation in 1 Peter 2:2, "As newborn babes desire the sincere milk of the word that ye may grow thereby."

As we realize the necessity of feeding on the Word of God, we are then faced with the question, "How?" Reading, studying, and memorizing are some of the answers given to this question, but perhaps many have overlooked the important need of meditation. God's commandment to Joshua was to "meditate day and night" (Josh. 1:8). In Psalm one the Blessed (or happy) man is characterized by the fact that "his delight is in the law of the Lord, and in his law doth he meditate day and night." Meditation is the continual process of rethinking, analyzing, and applying of all the facts which our mind has collected. It can best be illustrated by rumination (chewing the cud) of a cow. Having filled her first stomach with indigested food, she quietly begins rechewing this food. As each bite is brought up and thoroughly rechewed, it is then swallowed into stomach number two and passes on into the rest of her digestive system. This food is now not only available for the needs of the cow's own body, but it can be used to produce milk for the needs of others. Through reading, studying, and memorizing God's Word, we collect the food into our minds, making it available for meditation. Perhaps a second stomach for the depositing of this material after meditation

is referred to in the Scriptures by the word "heart." The Word of God is placed into the mind, and then through meditation it passes into the "heart," where it is available to accomplish the process of feeding and growth for our spiritual lives, and also to produce food for others. "Thy word have I hid in mine heart that I might not sin against thee" (Psa. 19:11).

Reading places some material in our minds for meditation, studying places more material there, but perhaps the most important means of providing material for meditation is memorizing God's Word. The better we know a portion of Scripture, the better we can meditate upon it. It can truly be said that you cannot meditate upon anything that you do not know. We then as Christians need to apply ourselves more diligently to the actual memorization of God's Word. For without memorization there will be very little meditation, and without meditation there will be very little application in our daily lives.

This brings us to another aspect of the application of God's Word to our lives, which may be referred to as "familiarity with the Word" or "saturation with the Word." By this concept is meant that the Christian should become so familiar or saturated with the Word of God that it pervades his every thought and attitude. Ephesians 5:18 commands us to "be filled with the Spirit." In the verses following this are given the results in the life of allowing the Holy Spirit this complete control. In a parallel passage in Colossians 2:16-25, these same results are said to be produced by letting the "word of Christ dwell in you richly." It seems that the filling of the Spirit is equated with the saturation with the Word of God. He that is really filled with the Spirit is filled with the Word of God, and he that is filled with the Word of God is filled with the Spirit.

As we recognize the God-breathed character of His eternal Word, the importance of this Word in our lives should be realized. Knowing that God's Word is infallible and authoritative should bring the awareness of a need to allow it to saturate our entire lives completely. Through reading, studying, and memorizing, we can learn the joy of meditating in the Word day and night. This in turn can bring the application of these truths to our daily walk with the Lord. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8).

Bryan's effort to keep tuition and fees at a minimum level results in a gap between what the student pays and what it actually costs. This gap, along with a substantial student aid program, and the continuing need for capital expansion, makes the College dependent on a generous gift income. Therefore, the interest, prayers, and financial support of Christian people everywhere are earnestly solicited, not only through current gifts but also through various avenues of deferred giving, such as annuities, trusts, and bequests.

THE CRISIS OF PURPOSE

by Glen Liebig

Higher education in America faces numerous difficult problems in the seventies. The question of governance, or who controls the college or university, is not fully resolved. The problem of finance grows more severe each year as costs continue to rise and new sources of income become increasingly scarce. But these and other symptomatic problems will continue to defy attempts at solution as long as the more fundamental question of objectives remains unresolved. Sir Eric Ashby, a member of the Carnegie Commission on Higher Education, wrote some months ago that the greatest problem facing higher education in America is an "alarming disintegration of consensus about purpose." Another authority says that "the lack of clearly defined institutional goals" is the frequently neglected root problem which underlies and causes other difficulties. The principal problem of education in America today is the crisis of purpose.

Clearly understood and generally accepted objectives are essential to the satisfactory function and the eventual survival of individuals and of institutions. Saint James warned that a double-minded man, one with divided loyalty and uncertain purpose, can never keep a steady course. The French sociologist, Emile Durkheim, concluded after extensive studies that lack of purpose shared with others is one of the basic causes of suicide. The self-made social philosopher, Eric Hoffer, is persuaded that belief in the realization of some goal is the common characteristic of the great religious reformers and social innovators. The Spanish philosopher, Ortega y Gasset, was convinced that nations are united not by the glories of their past but by the agreement of their people to accomplish something together. If establishments of higher education are to function as viable institutions of society, they must resolve the question of purpose and clearly define their objectives for themselves and for their constituencies.

What should be the objectives of an institution of higher education and particularly of a Christian college? Should it be student-centered, aimed at the development of the person, or should it be knowledge-centered, directed toward the search for and communication of truth? Should it prepare students for a vocation or should it give them a broad preparation for living? Should it support the socio-economic establishment by supplying the experts and information needed by an increasingly complex society and an ever-expanding economy or should it be the instrument of social change and economic reform? Uncertainties about



Glen H. Liebig graduated from Capitol Institute of Technology in 1952, received the B.A. degree from Barrington College in 1957, and earned the M.A. degree from the University of Tennessee in 1966. He served as a radio missionary in Guatemala under the Central American Mission from 1952 through 1963. He joined the faculty of Bryan College in 1964 where he is presently assistant professor of Spanish and director of the institutional self-study.

THE CHRISTIAN COLLEGE

these fundamental questions among the leaders and constituents of educational institutions make impossible any agreement on the technicalities of governance, curricula, finance, academic standards, and student life.

Where does the educator, and particularly the Christian educator, look for help in selecting from among the goal alternatives? Tradition is strong in the academic world, and so for a long time he looked to the established institutions. But today the search for goals from tradition confronts him with two difficulties. First, it offers him an assortment of options. The older liberal arts colleges with their emphasis on the development of the individual and the transmission of culture through the study of the arts and sciences provide one kind of tradition. The land grant public institutions with their emphasis on the practical sciences and the equipping of the student with techniques for specific vocational tasks offer another kind of tradition. The great German universities have bequeathed a heritage of research and scholarly objectivity. Second, today's educator functions in a world which tends to reject all tradition.

Contemporary educational leaders attempting to resolve the crisis of purpose are turning more and more, out of choice or of necessity, to their constituencies for answers. The faculties, the imparters of knowledge, and the students, the recipients of learning, have demanded and received voice and vote in determining the goals of their institutions. Those who pay the cost of education also insist upon satisfaction with respect to the objectives of the institutions they support. In response to these trends, researchers in higher education have borrowed the techniques of social research and have developed elaborate procedures for discovering the views of constituents. Foundation and governmental funding has been provided for these efforts.

Can constituencies provide educators with suitable objectives? They can if there is fairly wide agreement within the constituency, but this approach runs into difficulty when there is confusion, uncertainty, and division with respect to values in the society as a whole. Indeed, it is fragmentation within the society which has perpetrated the purpose crisis in American education. Albert Einstein said that perfection of tools and confusion of aims are characteristics of our time. What Walter Lippmann wrote a decade ago is still true, "The critical weakness of our society is that for the time being our people do not have a great purpose which they are united in wanting to achieve." A society which is fragmented and uncertain about its aims and values cannot give direction to its institutions.

It might at first be supposed that church-related colleges would be untouched by the purpose crisis which afflicts higher education in general, but such is not the case. In fact some church-affiliated institutions are more severely affected than many of the secular schools. In 1971, Richard N. Bender, the executive director of the Council on the Church-related College, wrote, "There is a growing uneasiness rooted in the suspicion that church-related higher education has outlived whatever distinctive values it might have held." One reason that some church-related colleges

have been so sorely affected is that in their zeal to imitate the presumed academic superiority of the secular institutions, they have largely abandoned their religious distinctives and have followed down the road to a values vacuum and the crisis of purpose.

Realistic Objectives?

Even those religiously oriented institutions which have attempted to hold onto their presuppositions of faith and their religious values have not been entirely unaffected by the problem of goals. Christian educators have until recently given too little attention to the elaboration of clear statements of purpose and objectives. Preoccupied with the problems of economic survival, they have been content to put these statements together with a blend of such indorsed educational cliches as *liberal education*, *intellectual curiosity*, *scholarship*, and *pursuit of excellence*, generously seasoned with religious terms like *Christian context*, *spiritual dimension*, *wholesome religious atmosphere*, and the *light of the Gospel*. In their inattention to aims they have filled their catalogs with lists of courses and programs which mirrored those found in the catalogs of the secular institutions without regard to how these might support their objectives. Therefore, while Christian colleges which have held firmly to their faith heritage are not confronted with a goals crisis, they do need to give attention to the formulation of clear statements of purpose and to the identification of realistic objectives within the framework of that faith heritage.

Fortunately, many Christian colleges have in recent years put considerable effort into the definition of their purpose and aims. The regional accrediting associations of institutions of higher learning in America have provided a beneficial impetus in this direction. These voluntary associations of educational institutions have insisted that colleges seeking accreditation define realistic objectives in fairly specific terms. Thus in the process of seeking accreditation in the 1960's and now in the institutional self-study for the reaffirmation of accreditation, Bryan College has engaged in a continuing effort to define its objectives more clearly and more concretely. Through a series of workshops and consultations beginning in the mid-1950's, statements of educational philosophy, purpose, and educational objectives have been progressively refined. This effort does not reflect any intent to depart from the basic Christian motivations of the founders of the college expressed in the charter, "a college for the higher education of men and women under auspices distinctly Christian and spiritual, as a testimony to the supreme glory of the Lord Jesus Christ." Rather, this has been an effort to articulate those motivations more specifically. The regional accrediting association has exercised a salutary influence toward a more precise definition of goals but has not obliged the institution to change its fundamental purpose. This association recognizes the "rights of an institution to fulfill the purpose for which it was founded."

When Christian educators sit down to define their purpose, they seek guidance from three directions. They examine the great traditions in education, recognizing that Christian educators of the past played an important role in

establishing some of them. They do not ignore the wishes of their constituencies. One president of a denominational college recently made the rather obvious affirmation that his school and others like it could not survive without their constituencies. But tradition offers many alternatives, and constituencies are often confused and divided. Therefore, the Christian educator must seek guidance and help from another source.

Scriptural Values Don't Change

Questions of purpose necessarily concern themselves with expectations for the future. Modern secular man is afraid of the future, and the New Generation disbelieves in the future. Here divine revelation comes to the aid of the Christian educator. He conquers the future through the Eternal One, to paraphrase Kierkegaard. He faces the future and the question of goals from an entirely different perspective because *God has spoken*. Therefore, while he takes note of tradition and gives attention to constituencies, he looks beyond these to God's revelation of Himself as creator of all that is and as author of all that is true. From the Holy Scriptures he gains an understanding of man's nature, an insight into God's program for the world, and a set of divinely revealed ethical values and moral absolutes. These become the foundation stones of his structure of objectives. The statements of purpose and objectives of a Christian college rest firmly upon the propositions of Scripture.

Once Christian colleges have built their own purpose and objective statements, they should be able to make a real contribution to the resolution of the crisis of purpose in the larger arena of higher education. They should contribute to a greater sense of the dignity of the individual person, to a recognition and acceptance of a moral order in the universe, and to a sense of purpose in human endeavor. John W. Alexander of Inter-Varsity Christian Fellowship says, "Most college courses have sharply diminished their view of man; he no longer is a noble soul with individual worth but a summation of physical components and psychological attributes." The Biblical revelation of man as created in the image of God and as the object of God's love provides the only solid foundation for a concept of man's intrinsic worth in the face of the dehumanizing forces of the modern world. The same Holy Scriptures insist upon timeless, universal values in contrast with the notions gained by most contemporary college students that all values grow out of culture and therefore are temporal and relative. The Bible communicates to man the sense of purpose so lacking for contemporary college youth. One of the "Chicago Seven" concluded his address to students on the campus of the State University of New York at Buffalo by urging them to join him in trying to find some purpose in life. Martin Luther wrote in "A Christmas Meditation" that to glorify and enjoy God is the only end which can give sense to man's existence. Drawing upon the immeasurable resources of the Divine Revelation, the Christian colleges should be able to answer their own purpose questions and then provide leadership that will help to resolve the crisis of purpose in higher education in America.

Bryan Remains Loyal to Purpose

During the institutional self-study for reaffirmation of accreditation by the Southern Association of Colleges and Schools, Bryan College has again made a careful study of its statements of purpose and educational objectives. While this study revealed a continuing need to re-state objectives in the light of social and educational developments, the purpose of the college as a Christian liberal arts institution remains clear. The various constituencies of the college are committed to the proposition that "God is the author of truth; that He has revealed Himself to mankind . . ." Board members, administrators, and faculty affirm their fidelity to the Bible as the written Word of God by subscribing annually to a charter Statement of Belief. This same commitment is further expressed in the application of Christian principles in the daily operations of the college, in the effort to integrate all knowledge into a Biblical world view in the classroom, and in the high standards of ethical and moral conduct required of students. Within the context of this Christian commitment, Bryan adheres to its belief in the value of a broad education in the arts and sciences not only as preparation for a career or graduate study but for life itself. Majors in such areas as biology, business, education, English, history, and music are supported by foundational general education in the Bible, the humanities, the natural sciences, and the social sciences. Bryan College is coming to grips with change in the world, but it remains loyal to its purpose as a Christian liberal arts college. It is therefore able not only to give direction to young people who come from a society which has lost its values but also to make a positive contribution to higher education by demonstrating that it is possible to realize, in a reasonable degree, an institutional purpose which includes moral and spiritual values as well as worthy academic objectives.

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A Report on Contemporary Christian Thought Issued Quarterly by Bryan College

Outstanding Objectives Of The Church Now

by Donald Tack

During the late 1960's a lot of evangelicals spent great amounts of time discussing and debating the relevance of the church and more specially the local church. Some asked if the church could survive the strains of the Age of Relevance, and their questions were more than rhetorical. One shock wave after another has hit the evangelical church in recent years: jolts from Altizer "the God-is-dead" movement, the counter-cultural movements, (i.e., oriental mysticism, hair, clothes, music, etc.). Criticism has been long and loud that the church is irrelevant. While scores of churches across America have continued to minister with balance and success, not a few local congregations and other Christian institutions have soldiered poorly under fire. These reactions have tended to be in one of two directions.

The first is the defensive/reactive direction—to retreat into a shell of pseudo-Christian cultural tradition and from that safe position launch attacks of blame for the church's predicament at communists, Satan, the youth culture and all too often at other evangelicals who may tie their shoes differently.

The other extreme reaction of the church under pressure

has been one of accommodation and dilution so that the local church destroys its own respect and leadership with the very people it hopes to serve, especially the young. Subconsciously afraid of being labeled "out of it," church leadership has grasped at every cheap, tasteless gimmick to be "with it." Within the last two or three years a few Christian agencies and institutions have been brave enough to admit that intricate gimmicks and high-geared promotions have failed by not producing lasting spiritual growth in the life of the church. It has been especially hard to take the fact that the young people have been the ones to point out the failures.

I have great hope for the local church in the next few years. There is a spiritually healthy road between the extremes cited above. As of now, I believe there are four major areas of objective and direction that we must start working on if we are to enjoy God's success through the remainder of this decade.

Objective One:
**Re-emphasize the power of the Word of God
and the power of prayer.**

The current, exciting interest sweeping the land in Bible study is God's way of reminding evangelical leaders that it is the Word of God that satisfies empty and hungry lives. If young people are floating away from the church, it is because they are not being led to discover that God loves them and has a vibrant, creative, free life available in Christ. If pastors are complaining because they have little influence in the lives of their people, it is generally because the people see little that is motivating in the life of their pastor. A church leader who has stopped growing in Christ is the



Rev. Donald Tack is a 1963 graduate of the Grand Rapids School of the Bible and Music. He received his B.A. from Bryan College in 1969 and his M.A. from Wheaton College in 1971. He is Associate Pastor of the West Chicago Bible Church, secretary/treasurer of the Coffee House Ministries, Inc. of Glen Ellyn, Illinois, and a member of the board of the West Chicago Youth, Inc.

greatest enemy of the church today. We must have a Holy-Spirit-authored revival among evangelical leaders if we are to be leaders with impact. We must allow ourselves to be fed by the Word of God if we would feed others. We must experience spiritual growth pains if we are to lead others to grow. When we are growing we can use the Word of God with confidence that in God's timing "it will accomplish the purpose for which it is sent." And, instead of huffing and puffing our way through one anxiety after another in Christian work, we will rediscover the quieting, stabilizing ministry of prayer.

Objective Two: Make Disciples.

In our community we have seen great numbers of young people and adults become Christians in recent months. Keeping up with all the teaching and sharing that needs to be done to establish these new believers is an impossible task for our pastoral staff. Therefore, many of our efforts this year will be spent practicing what Paul told Timothy several hundred years ago—"Teach these great truths to trustworthy men who will, in turn, pass them on to others" (II Timothy 2:2, LNT).

As a pastor of a large church recently told me, he was frustrated because he felt he was influencing only four or five people out of his huge congregation. If this type of situation is our lot, we need to stop complaining and begin pouring ourselves and the Word of God into those lives that we can influence. Then the ministry of church leaders will have a "snow-balling" effect as those equipped saints start repeating the growing cycle of making disciples.

Objective Three: Minister to the total community.

Let it be clear that I am not referring to a so-called "social gospel." We are not about to make adjustments in the precise and powerful message of the Bible. The issue here is plain obedience to Christ's directive to be "salt of the earth," having a positive, preservative influence on society. It is encouraging to see Christians begin to infiltrate the organizations and institutions of our culture at large. It has been our experience that police, school authorities, civic groups welcome positive, creative cooperation with evangelicals. After theologically liberal groups have raised a lot of dust by endless discussions of community problems, evangelicals today are tending to stay around after the dust of mere talk settles and are starting to provide workable solutions. Churches with vision today can conduct broad, community ministries. When the source of power for these is the Holy Spirit and the motive for involvement is the love of Christ and the glory of God, new settings are provided for the sharing of the Gospel. Any evangelical church or institution that does not have a working relationship of respect with the honorable community organizations is failing in its work for spiritual revolution. For example, every pastor should know the police personnel in charge of juveniles in his community. Almost every juvenile division of police departments will welcome his help with youth in trouble. Temporary foster care for neglected children and youth is just one other way Christians can have a very specific ministry. Most of these kids don't know what love is—what better way to lead them to Christ than to bring them into the warmth of a Christian home?

Objective Four: Motivate young Christian men toward the pastorate.

U. S. News and World Report recently conducted a survey of religion in American life. The results showed that while liberal church groups are declining in power-prestige as well as membership and finances, evangelical churches saw a 4% average growth rate last year in membership and contributions. In recent years thousands of new evangelical churches have been born. And many are pastorless for much of the time because there is a shortage of capable men in the local church ministry. To be sure, there is an abundance of dull, lazy, spiritually puny characters running around looking for comfortable churches in which to settle. Our seminaries are not to be faulted. The problem is that for the past ten to fifteen years many of their finest products have been attracted to specialization ministries and not the pastorate. It is time to restore the local church ministry to its place among the finest careers for which a young man can strive. The Body of Christ needs more than mediocre leadership. These are exciting times of growth—the need is for our best men to lead us. Every Christian college professor, every church worker, and every Christian parent can motivate youth toward this objective.

AS A NEW FACULTY MEMBER SEES IT

In any new situation one quickly takes for granted the familiar and focuses upon the new and unique. My own educational associations all having been with large secular institutions, I am impressed by the Christian commitment here at Bryan which holds everyone concerned to a common goal. This unity in pursuit of a common goal certainly makes Bryan appear unique to one who has recently left a modern secular Tower of Babel characterized by lack of unity and of purpose.

I am also impressed with the general attitude of the students. Having been so long in a situation in which student "equality" is so vigorously asserted, one feels almost guilty when he is accorded a humble respect which he feels he has not yet earned. In turn, I, as a teacher, am humbled when I realize the nature of my responsibility—the intellectual and the spiritual guidance of some of God's best, His young saints.

—Jerry Sawyer

Bryan's effort to keep tuition and fees at a minimum level results in a gap between what the student pays and what it actually costs. This gap, along with a substantial student aid program, and the continuing need for capital expansion, makes the College dependent on a generous gift income. Therefore, the interest, prayers, and financial support of Christian people everywhere are earnestly solicited, not only through current gifts but also through various avenues of deferred giving, such as annuities, trusts, and bequests.

The Churches Are Booming On The Mission Field

by Ralph Toliver

"If you want to open the eyes of your pastor, send him for a visit to the mission field," says Rev. Don Patterson, pastor of the First Presbyterian Church, Jackson, Mississippi. "God opened my eyes on the mission field . . . in Brazil and Korea . . . in Taiwan and in the Philippines . . ."

It is an anomaly of our day that while discouragement and dejection have settled like a funeral dirge on many churches of Europe and America, the music that is rolling up over the horizon from Asia, Africa and Latin America is of joyous beat and martial measure—music of churches on the march. While many an American church is tightening its belt financially and counting fewer and fewer people in the pews, the churches are booming on the mission field.

Take for instance this word from Ethiopia: "Something wonderful and awesome is happening in this part of Ethiopia. The walls of resistance to the Good News that we have felt over the years are crumbling before our eyes."

PHENOMENAL GROWTH

The Protestant churches of Brazil have multiplied 129 times since 1900 and are currently increasing at three times the growth rate of the national population . . . In Korea one person out of ten counts himself a Christian . . . The largest Presbyterian church in the world is in Seoul, the capital of Korea, with 10,000 members . . . Christianity will be dominant in Africa south of the Sahara by the year 2,000 if present growth rates continue . . . In Muslim Indonesia a third of a million people have been baptized in the last five years . . . Overseas Missionary Fellowship missionaries helped perform the baptism of 1,936 people on June 19, 1966, in Tigalingga, North Sumatra . . . Great blocks of aboriginal peoples, sometimes virtually whole tribes, have turned to God in New Guinea, Mindanao, Palawan, Burma, Southwest China, Mexico, India . . . In Chile the Protestant church is growing at the rate of 6.5 per cent per year, almost three times the general population increase of 2.2 per cent . . . A single year saw an average 12 per cent membership increase in all Protestant churches in Sao Paulo, Brazil.

WHY THIS GREAT GROWTH?

In the U.S.A. we are in the midst of tremendous sociological, technological and economic change. Many of the changes are going on in the mission lands. Take the field of communications, for instance. Were you amused this last summer to see your next-door teen-ager mowing the lawn, his portable radio slung over the handlebars of the mower, with the volume turned up to compete with the roar? Well, you could go to Taiwan and see the same Sony transistor radio lashed to the horns of a water buffalo plowing the

rice fields. Whether East or West, people in the process of outward change are most susceptible to inner change. Few Brazilians have had their outward lives changed more than the newly-arrived frontiersmen in the pioneer zones of the State of Mato Grosso in the Wild West of Brazil, and in no part of Brazil is the Protestant church growing faster than right there in Mato Grosso.

The pioneer area of the Philippines is the great southern island of Mindanao, only in this generation opened to wholesale immigration from over-populated islands to the north. Arrivals in the new lands find their outward surroundings a complete change. Is it any wonder that Mindanao has perhaps the highest conversion-per-capita rate of any island of the Philippines?

GIFTED, COMMITTED NATIONALS

But no matter how good circumstances outside may be, no church will grow without good leadership within. When God has a work to do, he calls a man. And some of the men—and women—of the developing churches are remarkable. Like John Sung, the Ohio State Ph.D. who became the Apostle of Southeast Asia. Like Evangelist Honda of Japan (no relation to the motorcycle!). Like Watchman Nee of mainland China who died June 1, 1972, after twenty years in Communist prisons. Like Ji Wang of Taiwan, a frail tribal woman who spearheaded the founding of a church which today numbers 80,000. God is sovereign and He moves mightily on men, even as in the days of the Apostle Paul, John Wesley, or Count von Zinzendorf. The churches would not be on the move today if God had not first moved in the hearts of men such as these.

GROWTH IS NOT UNIFORM

It would be a mistake, however, to say that *all* young churches in the developing countries are booming. For instance, "Revival in Indonesia!" has been headlined. But ask many a missionary from Indonesia, and he has never seen it in his area. The facts are that some islands or parts of islands have witnessed a turning to Christ while others have not. Take the orchid-shaped island of Sulawesi, which was called "Celebes" under the Dutch: Among the Toradja people of the central highlands of Sulawesi, 170,000 have become Christians since World War I, while their Muslim neighbors to the south have adamantly refused the Gospel. Again, even in Latin America with its phenomenal reception of the Gospel, the picture is spotty: Chile and Venezuela have similar population totals, but Venezuela has only 47,000 Protestant members while Chile has almost ten times that number.

WHAT ABOUT CLOSED DOORS?

"How can you talk about booming churches in Asia, Africa and Latin America when there are so many closed?" you might inquire.

Yes, there are closed doors—mainland China, North Korea, North Vietnam, Saudi Arabia, other Arab lands. It is also true that some countries have restricted visas for missionaries, such as Burma and India. My wife and I had the traumatic experience of hearing the bamboo curtain clatter down behind us as we crossed the bridge between Canton and Hong Kong in 1951 after twelve years in China. We had thought China would be our life work, but the exit passes read, "This is a permit for the holder to return to his own country and does not allow him to ever return to China again."

Only an ostrich would deny the existence of closed doors. Yet at the same time, we do ourselves irreparable psychological harm when we dwell on this fact and do not balance it over against the nine-tenths of the countries of the world open to the Gospel message. Also, in our day countries have quietly opened which have been closed to the Christian church throughout history. Look at Afghanistan, for instance—a Christian church stands today in its capital, Kabul, for the first time in history. And today in long-closed Nepal a united missionary society represents Christ and His church for the first time in recorded history.

Again, who is omniscient to prophesy that currently closed doors will remain closed? The Christian church in China has experienced four openings and four closings of the door. Who is to say that there will not be a fifth and vastly more effective opening of the door to China? If Richard Nixon could chat in Peking with Mao Tse-tung over a cup of Chinese tea in 1972, can we not expect even more significant things to happen in 1973 and succeeding years?

NATIVE-COLOR CHURCHES

As we view the prospect of black Africa becoming predominantly Christian by A.D. 2000, it does not require much imagination to see that not all those churches will be called "Methodist" or "Baptist" or "Bible Church" or even "United Church." With great growth, the church will burst

the bonds of its own chrysalis. Indeed, this is happening already in black Africa, where there are 6,000 religious movements both inside and outside the historical denominations. On the other side of the globe, in the Philippines 179 new religious organizations emerged and registered with the Philippine government between 1942 and 1967. Many of these are nativistic; most if not all partake of elements of Protestantism and Roman Catholicism. I do not pass judgement here as to their goodness or badness; I only want to point out the mushrooming of national groups.

WHAT THEN IS THE PLACE OF THE MISSIONARY?

Where does the missionary fit into this picture? Is there a place for him? Yes—emphatically yes. To bring the question down to the most elementary level, there is still even a need for the blister-footed, sweat-soaked pioneer in many countries. Just ask the man who has been there. Yet it would be passing strange in the fast-changing decade of the seventies if there were no change in the missionary himself. Instead of geographical pioneering, he may be called on to pioneer in an area of inter-personal relationships, such as organizing lay-training classes.

The biggest change, however, could well revolve around the question, "Who captains the team and who calls the plays?" Let me illustrate: When my wife and I first moved to Bauan, Batangas Province, Philippines, in 1957, we were the only missionaries resident in the province. The Gospel had not been preached in our village in thirty years—it was a pioneer area. In 1972 if we were to move back to Bauan, Batangas, we would find a thriving church with its own pastor, Bible woman, Sunday School, evangelistic outreach, and even foreign-mission involvement. In a growing situation like that, the missionary should look to the pastor of the church to call the plays and show him how best to fit into the team. There is a welcome for the missionary who will do this, for in the booming churches on the mission field there is lots to be done, and willing, skillful workers are welcome to come and give a hand.



Rev. Ralph E. Toliver went out to China as a missionary in 1938 and served in and near Chungking, West China, until the Chinese communists forced him and his family, along with all other missionaries, to leave in 1951. For almost two years he lived under the communists, and during his last few months in China helped to evacuate scores of missionaries and their children.

In 1953 Mr. and Mrs. Toliver helped open Overseas Missionary Fellowship work in the Philippines. Since then he has served in a number of capacities in the Philippines—as evangelist, church planter, administrator and writer. From 1967 to 1970 he was a member of the Research Team of Church-Growth Research in the Philippines, a project of five conservative missions to evaluate work in the islands.

Mr. Toliver and his wife are alumni of Bryan College. He has done graduate work at Eastern Baptist Seminary, Philadelphia, and at the School of World Missions, Fuller Theological Seminary, Pasadena, California. The Tolivers returned to the United States in August, 1970, and are now connected with the home office of the Overseas Missionary Fellowship.

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Film Review- THE DARWIN ADVENTURE

by Philip Ashworth

In September 1972, the old Rhea County Court House in Dayton, Tennessee, was the scene of the North American premiere of *The Darwin Adventure*. The film, photographed in England and on location in the Galapagos Islands off the coast of Ecuador, is a dramatic and more or less historical account of Charles Darwin's work as ship's naturalist aboard the H.M.S. *Beagle* and of the years leading up to the publication of *The Origin of Species*. Included is some very excellent footage of the flora and fauna of the Galapagos. Close-up shots of insects, reptiles, birds, and monkeys, especially monkeys, make the film interesting and educational. Clearly, however, the wildlife scenes were selected to attempt to demonstrate the Darwinian notions of adaptation and of the struggle for existence.

The drama of the film is quite simple and straightforward. No time is wasted at the beginning in revealing that the film clearly is an apology for Darwinianism and a derisive criticism of those who view the book of Genesis as the account of actual historical occurrences. It is significant to note that the creator of the dramatic script recognized the irreconcilability of a universal deluge with Darwin's ideas of the origin and distribution of life on earth. On several occasions Noah's Flood is suggested as a necessary part of earth history. Legitimate questions concerning the Flood are either ridiculed or ignored.

In *The Darwin Adventure*, the good guys are the men of science who calmly weigh the evidences and make decisions based purely on observation and sound reasoning. The bad guys, on the other hand, are unreasonable and emotional

men easily angered by attacks on their traditional religious dogma. Their opinions cannot be altered by any type of evidence.

The *Beagle*'s captain, Robert Fitzroy, played by Ian Richardson, commands a well-disciplined ship. In one scene he is shown quite emotionally reading the story of creation from what must be a twenty-five-pound Bible while his crew stands at forced attention. On several occasions the captain becomes so emotional about Darwin's ideas on the origin of life that he weeps openly. One can only question the historical accuracy of this portrayal. Even if it were accurate, views and opinions held by unreasonable or foolish men are not thereby necessarily unreasonable. In *The Darwin Adventure*, as is so often the case, issues are eclipsed by personalities. Any text on basic logic will expose this common logical fallacy. The same technique is frequently used in CBS's popular *All in the Family*. By casting Archie Bunker as an unreasonable and obnoxious bigot, the writers subtly discredit his views and opinions.

After five years aboard the *Beagle*, young Darwin, played by Nicholas Clay, returns to England, marries his cousin Emma Wedgwood, played by Susan Macready, and settles down to routine family life. During this portion of the story and throughout the film, an interesting flashback technique is used to compare the behavior and antics of animals of the Galapagos with similar behavior of Darwin's family and friends. The film is curiously preoccupied with the superficial similarities between monkeys and humans.

In the years subsequent to his return to England, Darwin refines his notes and observations recorded in an extensive journal during his travels. He is encouraged by friends, notably T. H. Huxley, and by the imminent publication of another scientist, Alfred Russel Wallace, to publish his theories; and in 1859, *The Origin of Species* is published. The release of this publication arouses tremendous emotional opposition. The film recreates the famous British Association meeting at Oxford in which Bishop Samuel Wilberforce attempts to defend the Bible against Darwin's publication. Due to ill health, and a distaste of open controversy, Darwin does not attend the debate. His position is represented in his absence by T. H. Huxley.

Mr. Philip Ashworth is Assistant Professor of Biology at Bryan College. He attended Ohio State University for two years and graduated from Bryan College in 1966 with a B.S. He earned a Master of Science degree from the University of Tennessee in 1969. Prior to coming to Bryan, he taught science for four years in the Knox County Schools.



THE DARWIN ADVENTURE

In this colorful debate, those who hold a literal Biblical viewpoint of creation are portrayed as tense and emotional, while the men of science are controlled and confidently self-assured. Captain Fitzroy makes one of his tearful appearances at this debate and at the conclusion is left alone staring at an empty room. There is an interesting similarity between this scene and one of the final scenes of *Inherit the Wind* (also premiered in Dayton) in which Matthew Harrison Brady (i.e., William Jennings Bryan) was shown talking to an empty courtroom at the end of what was obviously intended to be the Scopes Trial.

Perhaps the most important subtle inaccuracy of the film is the implication that Darwin held a literal Biblical view of creation at the beginning of his adventure and that he was forced by the weight of undeniable evidence, and against his will, to postulate an ancient earth and the origin of species by the work of natural forces operating through countless millenia. Historical accounts of the evolution of Darwin's theories show that his ideas had their roots in the ideas of men before him, including his grandfather, Erasmus Darwin, and many others. He was a personal friend of Charles Lyell, the famous uniformitarian geologist, and Darwin's hypothesis of the tediously slow origin of plant and animal species fit well with Lyell's hypotheses of slow geologic processes.

The Darwin Adventure is both interesting and entertaining. It is interesting because of the superb natural photography. It is entertaining in the dramatic sense that apparent "truth" wins over "dogma;" reason reigns over emotion. But historical accuracy in the character portrayals and scientific objectivity in the wildlife footage, is limited to the selection of scenes from history and nature which validate Darwin and ridicule his opposition.

An interesting footnote should be added concerning the activities surrounding the premiere showing in Dayton. A discussion was held in the old courthouse immediately following the premiere. Joseph Strick, the film's producer was present. Francis Darwin, the great grandson of Charles Darwin, was present to answer questions concerning the film and concerning his famous ancestor. Members of the Natural Science Division of Bryan College were invited to present their various views on the issues raised by the film. Several other local people also entered the discussion.

Clearly Dayton was chosen for the premiere with the hope that anti-evolution sentiment would be sufficiently strong to attract national news coverage. Just at show time a set of uniformly constructed placards curiously appeared at the courtroom door, all in the hands of a single individual. They were not carried in spontaneously but were obviously brought in for distribution to willing audience members in the futile hope that a staged anti-evolution protest might encourage ticket office success of the film. Then, without being distributed, the placards disappeared as mysteriously as they had appeared. The story was covered by *Life* magazine, and the wire service carried it to a number of newspapers, including a remote corner of the *New York Times*.

Through the courtesy of Twentieth Century Fox, the film was made available for showing on the campus of Bryan College during the two evenings following the premiere. Panel discussions were held following both showings at Bryan. The panels included Bryan students and faculty, several members of the science department at Tennessee Temple College in Chattanooga, Dr. William Stillman and Roger Rusk from the University of Tennessee at Knoxville and Dr. William Tinkle, retired professor at Anderson College.

The Role of Science Education at Bryan College

by Mrs. Betty Giesemann

For several years the small liberal arts colleges have contributed significantly to the education of scientists at the undergraduate level. It has become increasingly important that the average person have some basic knowledge of the complex technological world in which he lives, particularly if he is to make the value judgments of changes that would best serve him and his fellowman. Such education for the *Christian* liberal arts student becomes especially important since his goal is *service* to society in a very special way—one that will improve both the physical and spiritual quality of life. For several years the department of chemistry has attempted to bring relevance to the study of science by tailoring its courses to the needs of the students whether they were science majors, pre-medical students, Christian Education majors, or only students interested in the impact of science on our society and concerned with the ways and means of solving the problems of our time. This goal has been achieved here at Bryan by employing a "science and society" approach to instruction and by instituting research projects at the undergraduate level.

Student Reports on Subjects of Current Interest

Each student enrolled in chemistry courses makes at least one report during the year on some of the major problems of society. Many excellent papers have been written on a variety of subjects, some of which are: Air and Water Pollution Control, Smoking and Health, Alcoholism (Problems and Cure), Drug Addiction and Consequences, Hallucinogenic Drugs, Cancer (Recent Advances in Study), Heart Disease (Research and Progress), Population Explosion (The Pill, Abortion, and other considerations).

Bryan's effort to keep tuition and fees at a minimum level results in a gap between what the student pays and what it actually costs. This gap, along with a substantial student aid program, and the continuing need for capital expansion, makes the College dependent on a generous gift income. Therefore, the interest, prayers, and financial support of Christian people everywhere are earnestly solicited, not only through current gifts but also through various avenues of deferred giving, such as annuities, trusts, and bequests.



Undergraduate Research Studies

Several undergraduate research projects in science were selected and carried out last year. These were concerned with the effects of alcohol and drug consumption on the general health and reproduction of white rats and a study of the quality of water from several sources in the area.

On April 15, 1972, the students presented papers on results of the above research to the Tennessee Academy of Science (Regional Collegiate Division) at Maryville, Tennessee. These projects revealed in a very dramatic way the influence of alcohol and drugs on the living systems.

The paper presented by David Seera and David L. Smith on the effects of alcohol was awarded first place in the Biology Division for the best research paper presented.

The studies on water quality were presented by David Giesel. These studies revealed the need for further research and development of controls and care for the environment.

The students brought much enthusiasm and devoted effort to these projects. Summaries of their results were published in the October issue of the *Journal of the Tennessee Academy of Science*. A general summary of the student work is outlined here.

"The Effects of Methamphetamine on the General Health and Reproduction of the White Rat," by Murial Marshall and Ben Turney revealed the following: Test groups tended to be more active than non-drugged animals, even at night. Both sexes apparently became addicted to the drug and both developed some tolerance for it. There was a general pattern of decreased food consumption with increased drug consumption. Autopsies indicated extensive alteration in the blood vessels of the brains of males. The heart of one female that had consumed excessive amounts of the drug was almost twice the size of those of the other females, and the kidney was abnormally small. No other gross differences between test animals and controls were observed. Two females were mated to normal males and two females were mated to methedrine males. All of the offspring appeared to be normal.

David Giesel carried out a "Conductimetric Study of the Quality of Ground and Surface Waters in Rhea County." He found specific conductances, which are a measure of the chemical ion-content of a water sample, to be high (100-180) for commercial tap water and surface water; medium (100) for well water; and a low (0-2) for distilled water.

Robert Kerber did a study of "The Effect of Amphetamine on the Physical Performance of the White Rat." His research showed that increasing dosages of methamphetamine (or "speed") increased the speed with which the rats ran a maze, but resulted in an impairment in rapid judgment.



Mrs. Betty Giesemann, a native of Tennessee, attended David Lipscomb College in Nashville and the University of Tennessee in Knoxville. She majored in Physical Chemistry and graduated with highest honors in 1946. After working at U.T. as a research fellow for a short time, she became research chemist at Oak Ridge National Laboratory. Later she did research at Southern Research Institute in Birmingham. Mrs. Giesemann has taught Chemistry and Physics at Union College, Barborville, Kentucky, and since 1968 has been instructor in Chemistry and Physics at Bryan College.

The Effects of Alcohol on Health

David Smith and David Seera made a study of "The Effects of Alcohol on the Health and Reproduction of the White Rat on a Normal Diet and on a Magnesium-Free Diet." A comparison of the above effects showed that rats on a normal diet, which included a daily ration equivalent of one half to one quart of alcohol a day for a human did not differ appreciably from the control rats in their general physical characteristics in the overall quality of their offspring, although their litters did exhibit a generally poorer coat quality and physical appearance than those of control mothers (no alcohol.)



David Smith at work in the laboratory.

Females on a magnesium-free diet produced litters of only two to four offspring, compared to an average of eleven offspring for those on a normal diet. The babies were all either born dead or survived no longer than two days.

Dissection and study of test animals showed rather severe physical effects in all cases for rats on alcohol. The blood vessels of the brain indicated a pronounced seepage and diffusion of blood into the entire surface area of the brain, suggesting that the vessels had become permeable; a significant difference in the shape and distribution of red blood cells was observed. Controls showed no detectable alteration of either red blood cells or blood vessels.

These results were obtained and reported in April of 1972. In June of the same year one of the most prestigious medical centers in the country reported the same results on mice, the alteration of the blood vessels and blood cells, that the Bryan students obtained in their experiments. This research has been published in a national science journal.

"The Effects of an Alcohol Methamphetamine Combination on the Health and Reproduction of the White Rat" was presented by Connie Savage and Linda Weld of Bryan College. Three male rats on an alcohol-methamphetamine combination spent their entire time balled up, apparently sleeping. The males were subjected to an examination after tests were completed. There was evidence of enlargement of the kidneys and renal glands, cysts on two kidneys, and damage to the blood vessels of the brain in every case.

The chemistry department hopes to continue the undergraduate research this year, and plans are underway to continue the studies on the effects of alcohol, environmental poisons (such as lead, cadmium, and mercury), radiation damage to both plants and animals, and of other drugs on laboratory animals.

THE DIGNITY OF MAN

by Dr. John C. Whitcomb, Jr.

As he tended his father's sheep by night and gazed into the heavens, David was overwhelmed by the magnitude of God's starry universe. Could a God of such power and transcendence have any real interest in these mere specks of cosmic dust called men? Astronomy as such could provide no comfort for David in this desperately crucial problem; and the fantastic advances in astronomical knowledge we have experienced since his day still leave us in utter darkness. Modern astronomers, peering through gigantic telescopes, have yet to discover a single trace of the grace and love of God anywhere in the universe. All true Christians would agree that the answer to *this* question must come from the written Word of God and from there *alone*. It was to the first chapter of Genesis that David appealed as his source of assurance that God created man a little lower than Elohim (the realm of deity) and crowned him with glory and honor, giving him dominion over all creation (Psalms 8:5-8; cf. Genesis 1:26-28). In spite of the conspicuous failure of *natural revelation* at this point, however, *special revelation* assures us that the human race is the object of God's loving concern, and one human being is more important to God than all the stupendous galaxies of the universe.

Looking carefully about him at a world groaning under the bondage of corruption, the brilliant author of the Book of Ecclesiastes saw no *empirical* basis for distinguishing human beings from beasts. "I saw under the sun . . . that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other: yea they have all one breath; and man hath no pre-eminence above the beasts: for all is vanity. All go unto one place; all are of dust, and all turn to dust again" (Ecclesiastes 3:19-20). Three thousand years later our scientific advances have not helped us at all in solving this problem. No one can prove experimentally that the spirit of a beast vanishes at death but that the spirit of man lives on forever. From the standpoint of chemistry, a good case could be made for the proposition that man is on the same level with animals. Both are made of the same dust. Modern scientists, peering through powerful microscopes fail to see any trace of the image of God in the chemicals of man's body. All true Christians would agree that the final answer to *this* question also must come from the Bible and from there *alone*. Once again, the first chapter of Genesis is seen to be foundational to our faith, when natural revelation fails us.



John C. Whitcomb, Jr., is Professor of Old Testament and Theology, and Director of Postgraduate Studies, Grace Theological Seminary, Winona Lake, Indiana.

He graduated with honors from Princeton University in 1948 with the B.A. degree, majoring in ancient and European history.

In 1951 he graduated from Grace Theological Seminary with the B.D. degree, and received the Th.M. degree in 1953 and the Th.D. degree in 1957 from the same institution. Since 1951 he has taught in the Department of Old Testament and Hebrew in Grace Seminary, and since 1969 has been Chairman of the Department of Christian Theology.

Man is the crown of God's creation. He was made in the image and likeness of his Creator and was given complete dominion over the earth (Genesis 1:26). "The heavens are the heavens of the Lord: but the earth hath he given to the children of men" (Psalms 115:16). Fallen man has lost that original dominion, but still possesses God's image (Genesis 9:6; James 3:9). Redeemed through Christ, God's incarnate Son, believing men have already been moved positionally from the realm of "little lower than angels" (Hebrews 2:7) to a realm "far above all principality, and power, and might, and dominion, and every name that is named" (Ephesians 1:21; 2:6). Glorified men will even judge angels (1 Corinthians 6:3).

In the light of all this, how utterly blasphemous is the currently popular idea that man is little more than "a naked ape." *The physical differences* between men and apes are enormous, as Dr. John W. Klotz has shown (in Paul Zimmerman, ed., *Darwin, Evolution, and Creation*, St. Louis: Concordia Pub. House, 1959, p. 128). But if the physical differences are great, *the mental-cultural-spiritual differences* are little short of infinite. Of all living beings on this planet, only man is self-conscious as a person; is sufficiently free from the bondage of instinct to exercise real choices and to have significant purposes and goals in life; has complex emotions including sadness and joy; appreciates art and music creatively; can make real tools; can be truly educated rather than merely trained; can use oral and written symbols to communicate abstract concepts to other persons and thus enjoy true fellowship; can accumulate knowledge and attain wisdom beyond previous generations and thus make genuine history; can discern moral right and wrong and suffer agonies of conscience; can recognize the existence and rightful demands of his Creator through worship, sacrifice, and religious service.

We may rejoice in the God-given privilege and achievements of true science (cf. Genesis 1:28). But natural revelation must *always* be seen through the God-given lens of special revelation, which is His infallible Word. Only then can we truly understand ourselves, other men, and the universe around us. May God help each of us, as Bible-believing Christians, to submit our minds and hearts to His Word, in every area of life.

(Expanded from *The Early Earth*,
pp. 95-100, Baker Book House, 1972.)

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The Babylonian Captivity of the Church

by Ken Campbell

"We're living in a Babylonian society perhaps more Babylonian than Babylon itself," observed contemporary U.S. historian and columnist, Max Lerner, recently. "It's what's called a late sensate period. The emphasis in our society today is on the senses and the release of the sensual. All the old codes have been broken down." (Newsweek, November 13, 1967)

Where is the church in this Babylonian society? According to Dr. L. Nelson Bell, "There is a grave danger that the church of our day may be accepting the philosophy of Babel. By failing to fulfill its God-given mission, it is adding to the confusion in the world . . . A study of the convocations of most of the major denominations reveals that their main concerns are becoming secular and materialistic rather than spiritual."

On present trends, the world stronghold of Christianity by the year 2000 will be Africa with an estimated forty-seven percent of its population, or 350 million

people, at least nominally Christian. On the basis of the same projection, the spiritually dark continent of the world by then will be North America. The church in this post-Christian Babylonian society has been brought into captivity to the pagan culture around it.

Dominated by the materialistic and secular gods of our free and open democratic and capitalistic society, the church here is fast becoming less effective than the church under totalitarian, communistic regimes. Freedom of religion is becoming freedom from religion on this continent. Rabbi S. E. Rosenberg, in his "Lines on Life" in the *Toronto Star* noted that "it seems clear that the free society suffers from its inability to harness its unique blessing—freedom—to a self-liberating force that would link the individual to a communal goal." He went on to suggest that "the democracy of 'desire,' based on individuals striving single-mindedly to fulfill their personal desires and ambitions, must be replaced by a democracy of 'worth' if freedom is to prevail."



REV. KENNETH CAMPBELL, an alumnus of 1956, is an evangelist and president of the Campbell-Reese Evangelistic Association, with headquarters in Milton, Ontario. Together with Jim Reese (Bryan '56), his musician associate, Mr. Campbell has conducted more than 300 interchurch crusades since 1961 with the involvement of over 60 church denominations. He is a member of the founders committee and a former governor of

Richmond College, Canada's only evangelical Christian liberal arts college. He is the author of *A LIVE COAL FROM THE ALTAR* and publisher of a quarterly, *ENCOUNTER*. His 1973 schedule includes an area-wide campaign to be held for Dayton, Tennessee next September.

PONDER THE SHIFT IN POSITION

The society of the redeemed ought to be "the dominant minority" showing the way to such true freedom. Tragically, however, the church in North America seems preoccupied with its own survival and has lost its reason to exist. Consider the domination of North American evangelism by the gods of the secular society surrounding us. Ponder the shift in the disciplines of the church since the days immediately following World War II when a great global missionary thrust emanated from America, in contrast to the trickle of missionary candidates today from these privileged shores!

Then, the witness of a young movie starlette, Coleen Townsend, who tore up her movie contract after her conversion to Christ, reached the hearts of thousands through her appearance in the film *Lord of All* singing "I'd rather have Jesus than anything this world affords today." Now, a movie star sings in a Las Vegas nightclub one night and in an evangelistic rally the next. Now, a Hollywood celebrity with, to put it charitably, obscure Christian credentials, is enlisted to sing "songs he learned in Sunday School" to raise support for an overseas missionary thrust.

Once, it was the convictions of a Billy Sunday who, during four years of pro baseball after his conversion, refused to play on Sunday. Now it is a Sunday football-player-turned-evangelist who has the gall to rationalize his highly paid Sunday entertainment exploits before the godless crowds at the stadium as being of the same nature as the witness of early Christians being tortured and slaughtered in the Roman coliseum!

Then, all-American football great, Don Moomaw, determined to honour the Lord on the Lord's Day, refusing a pro contract in the U.S., choosing at great financial sacrifice to play his pro football in Canada before Sunday professional sports were legalized there. As a consequence of such convictions, today Don Moomaw, personal pastor to Governor Ronald Regan of California, is one of the most influential men for righteousness and godliness in that State.

Then, it was the witness of former dance band leader, Jack Wyrtzen, turning from the night club to serve the Lord. Now, it is the featured soloist on a popular TV dance band show, "singing for Jesus" on a TV "evangelism special." Then, it was modesty exalted as an unchanging Christian virtue. Now it is the bathing beauty contest winner "witnessing for Christ" on an evangelistic platform.

Then, the most exciting hour in the week for evangelicals was the Sunday evening evangelistic service. Now, evangelicals "do their religion" when the pagans "do theirs," for a convenient hour a week on Sunday mornings. At least ninety percent of those leaving packed evangelical churches after the Sunday morning service profess to be converted and followers of Christ. But their true loyalties are demonstrated when at best only about one-half of that converted Sunday morning congregation appears for the Sunday evening service, and of that minority only a small handful can be depended upon for the mid-week corporate hour of prayer when the real work of the church is done.

Sunday afternoons are spent worshiping the gods of our secular society—the gods of brain, brawn and beauty, at the sports coliseum where the cult of youth is pursued with camp meeting fervency and fanaticism. Drained thus of any Christian zeal that might have been awakened in the morning hour in church, Sunday evenings are spent far from where the action is for God, in concert with the complacent, self-indulgent unregenerate world for which Christ died.

The church, once disciplined in manners, morals and message by the Scripture and the Holy Spirit to the Lordship of Christ, moved a world for God. Now, that church, stripped of its power with God and man, is smothered into submission by the all-pervasive paganism to which it has willingly and carelessly succumbed.

Can the situation be reversed? In the view of Dr. L. Nelson Bell, "The answer is an emphatic YES. But to do so, we must turn away from Babel, with its call to mere human achievement, and turn back to Pentecost, where the power of the God of eternity was manifested in the presence and person of His Spirit. That will happen when men bow their minds, wills, and hearts to Him in humble faith and obedience. If they will do this, the church will be

revived and will go out into this sinning, lost world with the one and only message that will work—that Christ died for our sins in accordance with the Scriptures, that He was buried, and that He was raised again on the third day in accordance with the Scriptures. This message, the Apostle Paul says, is of first importance!

"Babel or Pentecost—which will the church choose?"

In the original Babylonian society, God had four young men who would not cave in to the pressures of paganism and the appeal of pragmatism. Daniel and his three companions dared to resist the secular spirit of their age and to discipline their life-style to the control of the Lord, venturing everything for His Kingdom. God give us men with that sort of spiritual pluck in our soft, self-indulgent society today! In the original Babylonian society, with God's people dominated by the pagan civilization surrounding them, God found a patriot in the over-thirty generation, and a teenage beauty queen, through whom He turned it all around.

Because God's people had been content to be dominated by the pagan culture of Babylon, Esther had been forced into the degrading circumstances associated with being crowned "Miss Universe." Her cousin and foster father, Mordecai, was so chagrined at her deplorable situation in the King's harem, that he had advised her against carrying her Bible in the beauty pageant or admitting that she belonged to God's people. But in that position of influence, with the life of her people in jeopardy, Esther was challenged by Mordecai to venture her life for the sake of God's redemptive purposes:

"If you're not willing to put your life in jeopardy for the Lord's sake, you'll be the eternal loser, but the Lord won't be frustrated. He'll raise up salvation from some other corner."

This is God's message to the privileged Church in North America today:

"In your position of influence and affluence, dare to jeopardize everything in the Lord's redemptive purposes globally, or you'll be the loser. But God won't be frustrated. He'll raise up willing hearts to fulfill the Great Commission in our generation out of the Church in underdeveloped nations or the persecuted Church under totalitarian regimes."

Esther's response was one of unreserved abandonment to the will of God, coupled with humble reliance on "the God of all flesh," which triggered revival—three days of fasting and prayer among God's people—and the redemptive intervention of God in the course of international events.

The God of Daniel, Mordecai and Esther is our God. It's not yet too late. The Church can return from captivity in Babylon to rebuild the Temple, seeking "first the Kingdom of God and His righteousness," and with priorities thus ordered in the will of God and disciplined to Christ's Lordship, with the Spirit's presence and power, shake kingdoms for righteousness in our generation.

God give us adults whose commitment to the Lord and His redemptive purposes is so transparently complete that, like Mordecai, they can challenge their youth to "follow me as I follow the Lord!" God give us young men with the gumption of a Daniel to dare to buck the soft, self-indulgent spirit of our Babylonian age! God give us young ladies with sufficient grace to reject the fickle fashions of a brazen, immodest and secular set, to venture everything for Christian virtues, and to move a world for God!

God grant such a rousing response to the stirrings of His Spirit in the privileged Laodicean Church in North America, as well as in the persecuted and underprivileged Church elsewhere, that in the last quarter of the twentieth century, it will be said of the Church again: "These that have turned the world upside down have come hither also!"

CORNUCOPIA

by Ian M. Hay

Ancient Greek mythology tells of a goat named Analthaea whose horn would magically be filled with anything its owner desired. The story goes that the horn was filled with fruit and presented to Zeus. From this myth has come the English word, "cornucopia," the horn filled with fruit, symbol of plenty.

Jesus talked at some length with His disciples on the subject of fruitfulness. In effect, He showed that He wanted His followers to be like a cornucopia, filled with much fruit and presented to God.

Generally, in meditating on John 15, we emphasize the personal aspect of what Jesus was saying and the benefits we receive as we abide in Him. These benefits are vital in our Christian lives, and the value to us individually of union with Christ cannot be minimized. We must abide in Him, or our lives are meaningless. He tells us, "Apart from me ye can do nothing." In Him there is abundant life and fruitfulness. Apart from Him we are large, empty zeros.

All of this is true, but is it not a limited view? Can we accept the blessing of union and forget the responsibility?

When Jesus said these words to His disciples, He was probably in the temple courtyard after leaving the upper room. There, standing beside the majestic temple gate, He may have pointed out the glory of that gate—a golden vine, the symbol of Israel. A quick survey of Old Testament references will show what thoughts these words brought to His disciples.

God often refers to Israel as His vine. The psalmist and the prophets speak of the vine which God planted and



REV. IAN HAY, recently appointed deputy general director for Sudan Interior Mission, is a Bryan alumnus with the class of 1950. He and his wife, who is also a Bryan graduate, have been missionaries with the Sudan Interior Mission since 1952. Mr. Hay followed his parents in service in Nigeria and in 1958 was appointed field secretary. In 1965 he was selected by his mission as home director for North America. He has traveled extensively as a conference speaker as well as mission representative. Mr. Hay holds the master's degree from Columbia Bible College. In 1959 he was elected to the Bryan board of trustees.

nurtured. The vine is always the Hebrew nation, and the judgments in those Old Testament references show clearly that God's purpose in Israel was that she should bear much fruit. Israel's major misconception was shown in her trying to keep the blessings of the relationships for herself. But God's planting, nurturing and tending of the vine was done in order that she should give fruit in the world. Alas, the nation brought forth only wild grapes.

In that setting, Jesus gave His disciples this allegory and said, "I am the vine, ye are the branches." What remarkable words these are! The vine is everything—root, stem, branches, leaves and fruit. Unlike other trees, the branch is the vine and the vine is the branch. Jesus was telling us that we are a part of Himself. We are inseparably connected with Him. It is also an awesome thought to note that He is saying He needs us. The vine is everything, true, but it is upon the branches that the fruit appears. Without us, He is saying, He cannot produce the fruit that His Father looks for; and without Him, it is impossible for us to produce the fruit which the world needs.

So here is our challenge. We are to be fruitful branches so that through us the fruit of the vine may be available to a hungry and thirsty world. He is the vine, we are the branches. The purpose of it all is fruit, and that fruit is for the world. Dare we, as part of the vine, produce succulent fruit to be consumed by ourselves? Fruit is there to bring glory and satisfaction to some one other than the vine.

Ancient Israel lost its privilege of fruitbearing because it became introspective and selfish. Now Jesus declares Himself to be the vine with us. The warning is clear. Fruit must be produced, and that fruit is for the benefit of the world.

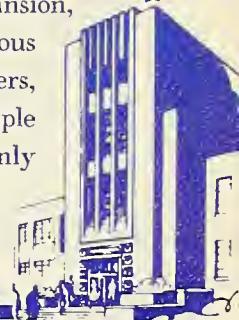
Have you ever wondered why Jesus spoke about prayer in the middle of this context in John 15? Why is prayer mentioned in connection with fruitbearing? Because Jesus wants us to recognize that there are two conditions of fruitful union with Him—a prayer and abiding.

In addition to this illustration, we also have the direct command of Jesus Christ to pray. In Luke 18:1 He said, "Men ought always to pray and not to faint." The "ought" is an imperative. It is far stronger than "should." It has the sense of debt. We owe something. It is gloriously true that prayer is a privilege. To be in touch with the eternal God is unspeakably wonderful! However, we must remember that prayer is also a duty. An obligation is upon us.

From another aspect, the obligation is even more forcefully evident. Jesus is really saying that *prayerlessness is sin*.

BRYAN COLLEGE is located at Dayton, Tennessee, in the world-famed Tennessee Valley, 38 miles north of Chattanooga, on U.S. 27. A standard four-year, accredited, liberal arts college, Bryan offers the Bachelor of Arts and Bachelor of Science degrees in thirteen major fields of study. The College is conservative in theology, evangelical in practice, and aspires to be an undergraduate college of first-class academic quality, thoroughly Christian in character, emphasizing educational excellence and a Biblical spiritual life in an environment of culture.

Bryan's effort to keep tuition and fees at a minimum level results in a gap between what the student pays and what it actually costs. This gap, along with a substantial student aid program, and the continuing need for capital expansion, makes the College dependent on a generous gift income. Therefore, the interest, prayers, and financial support of Christian people everywhere are earnestly solicited, not only through current gifts but also through various avenues of deferred giving, such as annuities, trusts, and bequests.



We *ought* to pray because we owe it to God. Jesus says that we are to pray always. Paul said, "Pray without ceasing." Prayer, we are being taught, must become synonymous with life. There is really no other way to serve God. We owe Him this.

The root meaning for the word most often used for prayer in the New Testament is "desire towards." We "pray without ceasing" when our lives are wrapped up in the eternal God.

We *ought* to pray because we owe it to ourselves. To pray is not to faint. Prayer is how we become God's cornucopia. Jesus is teaching us here that prayer is not merely some magic formula whereby we get what we want for ourselves. Far from that, for our Lord loves us too much to give us everything our selfish hearts dictate. He is saying here that prayer is how we allow His words to abide in us, so that we are one with the vine and thus able to produce fruit for the world. With such abiding our prayer will consist of only His desire. Prayer is our complete compliance with God's will and our passion for His work.

We also owe it to the lost world around us to pray. We *ought* to pray for them. "Fruitbearing," "cornucopia," and "harvest" are fairly synonymous terms. It was Jesus who commanded us to pray the Lord of the harvest to send forth laborers into the harvest field.

What happens when God's people lift up their hands in prayer? So many illustrations come to mind, such as the fruit prayer has produced in Africa. Thirty-five years ago all that Sudan Interior Mission missionaries could do for a beleaguered little band of forty-eight believers in southern Ethiopia was to pray. War had deprived them of their missionaries. Hostile forces had deprived them of their freedom. Prayer was *all* that could be done for them. Today that band has grown to over 125,000.

Bryan College also has its share of answered prayer. God's people have allowed their union with Christ to let them pray for needs, problems and students. Bryan's part is to train the laborers that God wants to use. Prayer is vital to this.

THE CHURCH'S MAJOR MALADY

Prayerlessness is the church's major malady. Would there be a lack of laborers in a whitened harvest if we knew what praying without ceasing really means? Would there really be always a budget stretched too tight in a college like Bryan, if people really knew what prayer meant?

If our prayers are instrumental in the salvation of the lost—and they are—what is the result of our prayerlessness? If our prayers are necessary for the upbuilding and strengthening of young Christians—and they are—what happens when we *fail* to pray?

. . . more things are wrought by prayer
Than this world dreams of. Wherefore, let
thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
The Idylls of the King—Tennyson

Yes, what better than sheep or goats, if we know God and do not lift up our hands in prayer? Men *ought* always to pray and not to faint. Only in this way can we abide in Christ. Only thus can we be fruitful—a cornucopia offered to God and bearing fruit for Him in the world.

AS A NEW FACULTY MEMBER SEES BRYAN COLLEGE

by Robert P. Jenkins

There are two words which have come into prominence in my thinking as a new Faculty member at Bryan College. The first word is "opportunity." I am grateful for this opportunity to use my secular training to bring glory to God through development of students into Christian leaders of business and industry and the opportunity to benefit from the consistent witness of other faculty, staff, and students. I am very impressed with Bryan people. Your consistent testimony and persistent prayers will help insure that Bryan remains progressive but truly Christian. I personally solicit your prayers for me.

The second word is "concern." As society becomes progressively less Christian, Bryan must consistently stand faithful to historical Christian principles and continue to recognize the need for personal redemption from sin through trust in Christ. We need to live separated lives because of our love for Christ and our anticipation of His imminent return. Consistent, careful study and preparation in the Word of God should be as much our concern as should excellence in secular training.

I also am concerned that I not lose the ability to distinguish between non-Christians, nominal Christians, and committed Christians, as I live in the enriched Christian atmosphere of Bryan College and Dayton.



ROBERT P. JENKINS is Professor of Economics at Bryan College. He received his B.S. and Ph.D. from the Virginia Polytechnic Institute. He also attended the Ohio State University, the University of Maryland and Columbus Bible College. Prior to coming to Bryan College last year he was employed as an economist by the Economic Research Service in Washington, D.C.

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BIBLE TRANSLATIONS THAT COMMUNICATE

by William L. Wonderly

A Mexican Catholic priest whose work is in a slum area of Mexico City came into my office in the Bible House in Mexico one day to tell us about the Bible study classes which are being carried on among his people. He told us that for a time they were using various of the more traditional versions of the Scriptures in Spanish, but are now using primarily the Bible Societies' Popular Version New Testament, *Dios llega al hombre* (God comes to man), which is a version that was published for Latin America just prior to the Bible Society New Testament *Good News for Modern Man*, and which follows more or less the same lines of easy-to-read language.

He said that while they were using other versions it often happened that most of the time in the Bible class was spent in explaining the meaning and grammatical forms of the Biblical text, without much time left to apply it to practical

problems; but that now with the Popular Version they are able to read the text together and, with an understanding of its meaning, go right into a study of how it applies to the practical affairs of human life. This indeed is the reason why the Bible Societies all over the world are producing versions of the Scripture in the major languages in a more intelligible and easy-to-read form—so that people can understand them when they read. In so doing, they are of course following the precedent laid down by the sacred writers themselves, who wrote the New Testament documents in the *koiné*, or common form, of the Greek language instead of the Attic or classical Greek which had been used in literature. The purpose of the New Testament writings was, and is, to communicate the message of the Gospel directly to people.

The above incident underlines two major factors which have come into prominence in Bible translating within recent years: (1) the development of new concepts in communication and new techniques in translation, and (2) the development of increased interest and openness all over the world to the use of the Bible. Both of these matters we believe to be taking shape as part of the working of the Holy Spirit in our day, as part of God's working to reach a rapidly changing world with the message of Christ.

Although many Christians have become accustomed to a more traditional version of the Scriptures and naturally prefer to use this type of translation, there are many, many more people for whom such versions are literally "in another language" from what they are accustomed to speak and read. No longer do these people now have to learn a special type of "church language" in order to read the Bible; and when they read it in one of the Bible Societies' popular versions, whether in English, Spanish, French, German, Portuguese, or other languages, their response is often one of wonderment as they suddenly realize how meaningful and contemporary the Bible is.

This new type of Bible translating, represented in

English by *Good News for Modern Man*, has been made possible—humanly speaking—by the development of a new understanding of the sciences of communication and linguistics, and a concept of translation which insists upon equivalence to the original in terms of what the reader actually understands instead of just equivalence in terms of the literary words or phrases. Communication is a dynamic process, and so we speak of “dynamic equivalence” as characterizing these new translations. And we thank God for the way these versions are being used to bring the dynamic of the Spirit of God into the lives of their readers.

To those who would ask whether these new translations done by the Bible Societies are, in fact, as faithful to the Word of God in its original language as are the more literal or “formal equivalence” translations which we have inherited from the past, we would reply with an emphatic “yes.” This is because we prefer to define faithfulness in terms of whether or not the reader or hearer actually gets the idea which was present in the original Greek or Hebrew, rather than whether or not the words and phrases just happen to correspond in a way that a scholar can show that they are similar. For the scholar, a more literal translation may of course be more useful because it helps him read back into the original form of the document; but for the average reader, what is important is that the message come across in terms understandable to him. If he reads, in a more traditional version, about the “children of the covenant” (Acts 2:35) and doesn’t know what this means, the meaning of the original has not been translated for him. If he finds the phrase translated the way *Good News for Modern Man* has it, as “you share in the covenant,” then the sense of the original has been communicated to him more faithfully than in the traditional version.

With regard to the second point mentioned above, one of the very important factors is the new openness to and desire for the Word of God on the part of the Roman Catholics since the second Vatican Council, and the official decree that “easy access to sacred Scripture should be provided for all the Christian faithful.” In Mexico and throughout Latin America, Catholics who but a few years ago were forbidden to read the Scriptures are now reading them, and Bible study groups of various kinds are being formed all over the continent. When the Bible Societies prepared the Spanish Popular Version, which was published in 1966, this movement was not yet underway; but in God’s own providence and timing, this version went into circulation just in time to help meet this special demand and opportunity. A total of over four million of these New Testaments have now been circulated, among both Protestants and Catholics, in the Spanish-speaking world. The Old Testament is being prepared in similar form, so that the Bible Societies hope shortly to have the entire Bible in this Spanish version, which is the language of the second-largest and fastest growing number of people in the western world. This is in itself one of the great spiritual opportunities of our day. Meanwhile, similar Bibles are being prepared in French, Portuguese, German, and other European languages—to say nothing of the hundreds of projects that are underway in both major and minor languages of Asia, Africa, and the entire world. In a world that is fast becoming literate, this Christian opportunity is most significant indeed, and it merits the prayers and support of God’s people everywhere.



DR. WILLIAM L. WONDERLY, a Bryan graduate with the class of 1956, is Translations Coordinator for the Americas for the United Bible Societies with his mission headquarters in Mexico City. He began his work in linguistics under the Wycliffe Bible Translators and transferred in 1954 to the American Bible Society, which sponsors his present work. He is leading consultant for the popular Spanish version of the Bible and has worked also with the translators of Portuguese and various Indian languages of Central and South America. His early work as a missionary included reducing to writing the Zoque Indian language of Mexico. Dr. Wonderly holds the Ph.D. in linguistics from the University of Michigan.

Bryan's effort to keep tuition and fees at a minimum level results in a gap between what the student pays and what it actually costs. This gap, along with a substantial student aid program, and the continuing need for capital expansion, makes the College dependent on a generous gift income. Therefore, the interest, prayers, and financial support of Christian people everywhere are earnestly solicited, not only through current gifts but also through various avenues of deferred giving, such as annuities, trusts, and bequests.

BRY
COLLEGE

NEEDED—

A FIVE-FOOT SHELF

by Ronald M. Meznar

When Dr. Wilbur Smith compiled his famous five-foot bibliography of the most significant titles in the English language for the Christian worker, he must have agonized over each selection. The array of classics he sifted was so extensive he could have wished for a fifty-foot shelf! But even that would have imposed a limitation. This is not the case for many other languages; certainly not for Portuguese. If one were to approach the identical task for Portuguese the problem would not be one of exclusion but inclusion. How, indeed, could a five-foot shelf be *filled* with worthy titles?

Witness the situation: There are no single-volume commentaries for most of the Old Testament books; there is no complete theology (no Hodge, Shedd, Berkhof, Strong); there is no complete modern language version of the Bible; there are no standard Greek lexicons for Portuguese readers. One can read everything available on the minor prophets in a two-hour sitting. Then, descending from these reference pinnacles, one finds the same paucity of good reading materials at popular reading levels.

This would be a deplorable condition in the meanest of language groups—but in Portuguese . . . ! Brazil alone is a nation of 100,000,000, and the Laubach program, instituted by the government, moves toward the elimination of illiteracy. One can find in secular book stores in urban areas as many as eight different translated titles of Jean Paul Sartre—to mention a single writer. Everything from Homer to Hemingway lines the well-stocked shelves of these literature super markets.

The Regular Baptist Press of Brazil is seeking to do its part through various programs as outlined below:

Texts and Bible Studies: The goal here is to get the patrimony of faithful Biblical scholarship into Portuguese idiom. The works of men like Ironside, Chafer, Orr, Tozer, Ketcham, Bancroft, Wuest, Hiscox, Stalker, Smith, and others have already been published. Other works are in process, such as Unger on *Biblical Archaeology*. Soon we plan to tackle *The Wycliffe Bible Commentary*.

Correspondence Course: Nine studies of the excellent HCJB series have already been produced, and they are being used by some 1,300 students scattered all over Brazil. Robert Collins, who serves as co-manager of our publishing house, has embarked on a program to complete this series by adding another eight titles. Extension seminary courses are also in the offing to provide for non-resident Bible students.

Sunday School Materials: With the number of churches in Brazil constantly increasing, it became necessary to provide adequate Sunday School materials. Accordingly, a fully graded S. S. curriculum was produced along with teacher helps and visual aid supplements.

Tract Society: Since there are over 4,000,000 Christians in Brazil who would avail themselves of evangelistic literature (if given the possibility), the Brazilian Tract Society was conceived. Bible Literature International has funded this venture since its inception and lately has given the green light for a production schedule of 3 million tracts per month.

Book Store: We round out our comprehensive literature program in the Portuguese language by operating a single bookstore in downtown Sao Paulo. It is a place of contact and encounter and puts us in a face-to-face relationship with the reading public. Many sizeable cities in Brazil have no Christian bookstore.

Other missionaries are in the field, and each makes a contribution—great or small—toward closing the gaps. We are grateful for those who have sacrificed and labored to bring new titles of solid value to the meager inventory of Christian literature in the Portuguese language. With other volumes joining the ranks we could soon have a respectable five-foot shelf of our own!



RON MEZNAR ('52) has devoted two terms to the field of literature in Brazil. He is co-director of The Regular Baptist Press of Brazil, manager of Maranatha Bookstore, and treasurer of The Brazilian Tract Society. He also teaches New Testament and Greek in the Baptist Seminary of Sao Paulo and is a director of The Missionary Language School. His wife is Gladys (Jennewein) Meznar ('50) who is a teacher in The Pan American Christian Academy. The Meznars serve under The Association of Baptists for World Evangelism. They have three children and make their furlough home in Cincinnati. Their eldest daughter, Jill, is a junior at Bryan College.

Missions

In

Action

by Jim Fitzgerald

The break-up of my value system three years ago was the most valuable experience that I have ever undergone because it was through this trying time that the realization struck me that life must have a purpose. Not only must life have a purpose, but I must have a specific place in that purpose, a place unique to me. As a product of God's grace, I can only praise Him for giving me that purpose and meaning in life.

Acknowledging Christ as my Savior, however, was only the beginning of what has proved to be a most exciting experience. True, it has probably been the hardest road I have ever traveled, but the results in changed attitudes and behavior along the way have more than made the struggle worthwhile. Too many people appear to have completed their walk with Christ at the time of salvation and never know the joy of serving Him on a daily basis or the thrill of observing Him answer "impossible" prayers.

While serving the Lord as an officer in Missions in Action, I have seen many answers to prayer which could have come only from God. The most outstanding of these concerns the Summer Mis-

sions Program—a subdivision of MIA. In this program MIA raises support for selected students who will surrender their summer to the Lord and serve Him around the world. For two years in succession over \$3,000 was needed to support these students in spreading the Word of God. As the end of each year approached, less than \$1,000 had been received. Not once, but twice, we saw the Lord send in over \$2,000 within a three-week period. Exciting? You bet! He wants to answer prayer!

My experiences at Bryan have been richly stimulating, and through them growth in Christ has resulted. Without this constant and continual growth, my life would once again return into meaningless humdrum. That is why Christ warns us repeatedly to have perseverance—I like to call it "stickability" because it definitely is much easier to lapse into stagnation, a dead-end road.

In May 1974, when my wife and I will depart from Bryan and these beautiful Tennessee hills, it will be a time of both sadness and joy; sadness because we will be leaving behind so many friends and memories, but joy as we venture into the unknown, trusting Christ to lead the way as our Shepherd.



JIM FITZGERALD is from Richmond, Virginia. He is head resident of Cedar Hill, president of Missions in Action, a senior, and is planning to go to graduate school to major in clinical psychology.

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The Spiritual Vacuum in America Today

by Roy Clark

A successful real estate saleswoman arose early in her Washington, D. C., home several years ago and gazed sleepily out of the east bedroom window to see what kind of a day it would be. It was a grey February morning, and the trees were bare on the Capitol skyline. Suddenly she noticed a bright cross on the horizon. Fascinated, she watched and emerging from the lighted cross were a husband and wife dressed in the robes of an Egyptian Pharaoh and his queen. The queen cradled in her arms a tiny baby wrapped in ragged swaddling clothes. The meaning of the vision became increasingly obvious to the lady at the window. God had revealed to her that somewhere in the Middle East the personality known in the Bible as the Antichrist had been born into human history! The year was 1962, and the real estate saleswoman was none other than Jean Dixon. She claims to have a divine gift of prophecy, and thousands read her books and predictions. The popularity of Jean Dixon is an indication of those things that fill up the spiritual vacuum in our land. Evidences of a spiritual emptiness are on every hand, and rushing in to fill the vacuum is a deepening interest in the occult. This is truly "the age of Aquarius" because astrology has taken our nation by storm. Computers click out the personal horoscopes of tens of thousands. Everywhere there is a resurgence of interest in palmistry,

crystal-ball gazing, and spiritism. The ouija board, stored away for a generation, is being dusted off again. Along with this is the revival of interest in Near-Eastern Mysticism. Zen Buddhism, Yoga, and Krishna-Hare are making their mark on the American scene. Even witchcraft, which supposedly died early in American history, has created a stir. New York University offered a course in witchcraft, and to the amazement of University officials, 300 young people enrolled, and they moved to one of the very large campus classrooms.

What does all of this tell us? The spiritual vacuum in our land is being filled by a feverish interest in the occult and in mysticism. It was when the nation of Israel was in a backslidden condition and desperately in need of revival that they became enamored with idolatry, spiritism, and the astrology of surrounding nations. The craving for the occult today communicates to us but one message: America desperately needs spiritual revival and a return to the God of the Bible.

Lest Christians should be tempted to regard lightly this mysticism and perhaps even out of curiosity to dabble in these things, let us note what the Word of God teaches on three of the more prominent phenomena of our day, i.e., astrology, witchcraft and drugs.

THE WORD OF GOD ON ASTROLOGY

Astrology, then, is an ancient art experiencing a modern-day resurgence of interest. Egypt, Babylon, and surrounding nations all had their star-gazers. But what does the Bible say about the principles of astrology? Please note the following passages: II Kings 23:5, "And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round Jerusalem: them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." Deut. 4:14-19, "And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it. Take ye therefore



This message is one of seven published in book form by Pastor Clark under the collective title FROM THE WELL OF BETHLEHEM. Another entitled, "Jesus Christ, Superstar or Bright and Morning Star?" appeared in the fall issue of 1971. A 1951 graduate of Bryan College, Mr. Clark received his Th.M. from Grace Seminary, Winona Lake, Indiana. A former Bryan trustee, Mr. Clark is pastor of Bethlehem Baptist Church, Cleveland, Ohio. This article is used by permission.

good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire; Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: And lest thou lift up thine eyes unto heaven, and when thou seest *the sun, and the moon, and the stars, even all the host of heaven*, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven."

I would call attention in a special way to Isaiah 47:13, "Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star gazers, the monthly gnosticators, stand up, and save thee from these things that shall come upon thee." The forty-seventh chapter of Isaiah is a forecast of impending judgment on Babylon, and one of the reasons given for the judgment is the fondness of Babylon for astrology. Running parallel to this passage we need to recall Daniel's experience in Babylon as recorded in Daniel, chapter two. Nebuchadnezzar's astrologers had failed to solve the riddle of his dream. But Daniel was able to say to the King, "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days" (Daniel 2:28). In the midst of the astrology-craze in our day it would be good if the Lord's people would be able to say, as Daniel, "There is a God in heaven that revealeth secrets." All that the Christian needs to know has been revealed in the Word of God.

THE WORD OF GOD ON WITCHCRAFT

Anton LaVey, doctor of Satanic theology and high priest of the church of Satan presides in the world headquarters, a three-story Victorian house, in San Francisco. The members of the church of Satan openly claim to practice black magic, put curses on their enemies and follow a philosophy of indulgence instead of abstinence. Their creed is: self-indulgence, the pursuit of pleasure, and sexual promiscuity. Classes are offered in The Vampire and Werewolf, Ghosts and Hauntings, Ritual Magic, The Black Mass, Witchcraft and Demonology.

I would have you refer to a passage in the Bible that is very clear: Deut. 18:9-12, "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee."

Some have been puzzled by the efforts of King Saul to communicate with Samuel through his visit with the witch of Endor. The *whole* story needs to be examined. The early convictions of Saul were scriptural as pointed out in I Sam. 28:9, "And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life to cause me to die?" This visit, recorded in I Sam. 28:5-20, takes place when King Saul is out of fellowship with the Lord. Read the last chapter in the story and you will read the Lord's commentary on Saul's consulting the witch at Endor. I Chron. 10:13, 14, "So Saul died for his transgression which

he committed against the Lord, even against the word of the Lord, which he kept not, *and also for asking counsel of one that had a familiar spirit*, to inquire of it; and inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse."

I think it is significant that when some of the Ephesians who had practiced magical arts and witchcraft were truly saved, that one of the first things they did was to burn up the books on witchcraft. "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver" (Acts 19:19).

THE WORD OF GOD ON DRUGS

There is a very important prophetic passage found in Rev. 9:21. The value of the passage is found in its listing of the conditions prevailing in the last days. The chapter relates the tribulation judgment of God upon an unbelieving people and the evident incorrigibility of the heart. They refuse to repent! But note that it is: murder, sorceries, fornication, and thefts that are singled out as characteristic of these times. Surely violence, corruption and dishonesty abound today, but it is the word sorcery that intrigues me. It is the word "pharmakeia" in the Greek New Testament. We derive our words "pharmacy" and "pharmacist" from this word. And we interpret the verse to mean that drug-related occult experiences will be popular in those last days.

Why are so many young people "taking the trip"? A generation ago we read of the opium dens of the Far East. Today drug addiction is a national epidemic. Some are curious about that feeling of euphoria. Others are bored and give it a try. And I am convinced that a great number of young people are seeking to escape from reality and responsibility by taking the drug route. You become like your god and for so many of our young people today, the rock and roll stars are worshipped as idols. As the singers use the drugs, so do their worshippers.

What should the Christian's attitude be toward all of this? It is one thing to sit back, withdraw into our shells and say "Isn't it awful?" It is another thing to meet the challenge with a vibrant and radiant testimony of new life in Christ. In the Living New Testament version of Romans 11:14, Paul says, "So that if possible I can make them want what you Gentiles have and in that way save some of them."

Let's make them jealous by the radiance of our life in Christ.

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BRY
COLL

"Be Not Faithless, But Believing"

by Robert E. Dennison

Modern discoveries in science increase rather than destroy my faith in God.

In John 18:38, Pilate said to Jesus, "What is truth?" Man has ever been in search of what the moderns would call "ultimate reality." To the Christian the answer to Pilate's question is self-evident. The Word of God is the truth. Jesus said, "I am the way, the truth, and the life."

But Satan would have the Christian to doubt the truth of God's Word. Satan works especially hard on young people of senior high and college age. Unregenerate high school teachers and college professors often press and challenge their students to harmonize the teachings of modern science with the Bible. In attempting to do so, the young man or young lady is often tempted to doubt the veracity of the Bible.

There is no reason for an informed young person (or older person for that matter) to doubt the truth of God's Word. The Bible is not a book of geography; but when it speaks geographically, it speaks correctly. The Bible is not a book of astronomy, but when it speaks of the stars singly and in their constellations, it speaks correctly. The Bible is not a book of science; but when it speaks scientifically, it speaks with exactness.

May I share with you three passages of Scripture which once seemed obscure to me but now are clear because of the contribution which modern-day physical sciences have made to the understanding of these verses. The first one is II Peter 3:10: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." For years scientists scoffed at the idea that the earth could ever be destroyed in this manner. It was held as unbelievable that the very elements of the earth could or would "melt with fervent heat." But what have we learned? When the first atomic bomb was exploded during President Truman's administration at Los Alamos, New Mexico, scientists who dug beneath the site of the tower which had held the bomb (which tower completely disintegrated at the time of the explosion) found a layer of solid green glass eight feet beneath the surface of the ground. The elements had melted with fervent heat. Even a casual observation of the power of present-day atomic and hydrogen bombs—some of many megatons strength—would dispel doubt concerning the truthfulness of the above verse.

Let us look next at Hebrews 11:3. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." In essence this verse is saying that God created the universe without the use of pre-existent material.

Let us consider modern views on the reality of the

external universe. Just what is the basic component of the universe? Ancient philosophers who lived centuries before the birth of Christ pondered this question. They observed that ice melts and becomes water and then the water evaporates and takes an invisible form. They burned sticks and other materials and saw them disappear (changed to some other form). Early philosophers felt that because the change was always from something into something else, there must be something primary, something permanent which persists, something eternal which takes various forms and undergoes this process of change. The earliest Greek philosophers (Ionian philosophers) attempted to decide what this primitive element or "stuff of the universe" is. Thales believed the one basic element was water. Anaximenes believed it to be air. Heraclitus held for fire. These were not fanciful observations. They were sincere, intelligent conclusions (guesses) as to what the universe is made of. They were trying to solve the problem that philosophers refer to as "the problem of the one within the many." What is the one basic element of which the many forms of matter which we observe are composed?

Now what do present-day scientists have to say? Recent discoveries in physics and astrophysics demonstrate that matter itself is not eternal but can be changed into radiant energy. Dr. Albert Einstein was firmly convinced and taught that if matter as we think of it could be made to travel with the speed of light, it would disintegrate and become energy. Discoveries in the structure of atoms have shown that atoms are composed of forms of electrical energy. Mass and energy seem to be manifestations of the same thing. Einstein's famous formula $E = mc^2$ is merely a statement to this effect, that energy and matter are really equivalent. To say it another way, energy can be obtained from matter.

Corroboration of this truth has been made during an eclipse of the sun. It has been observed that rays of light from the sun streaming toward the earth are bent in toward the moon while passing that body. Why? The only possible answer is that the gravitational force of the moon acting upon the light waves causes them to bend. Can gravity exert a pulling force on light waves? Evidently so. Then light must be a form of matter. Or we can state it another way: then light waves and matter are really one—just different forms of the same thing. Light is now known to have characteristics of both waves and particles.

Sir James Jeans, the eminent British scientist, says in his book *The Mysterious Universe*, pp. 186-87: "Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a *non-mechanical* reality; the universe begins to look more like a great *thought* than like a great machine."

How can we explain such an astounding supposition? The existence of thought implies a thinker. Who is the thinker? We postulate God. How then did the universe come into existence? God, the thinker, thought of a plan. He put that plan into effect. "In the beginning God created the heaven and the earth . . . And God said, Let there be light: and there was light." Where did the light come from? God made it—out of nothing. Whatever God thought and then said (for our understanding of the process) came to pass. And a physicist teaching in a university today can understand the logic and possibility of this, even though he may not believe the Biblical account. Most physicists would prefer to believe it all just "happened."

When teaching these truths (at least scientifically affirmed as such) to my philosophy class, I am often asked the question: "If then, according to the view of most modern physicists, our bodies are really globs of energy manifest to us in a form we think of as 'matter,' why does my hand meet hardness when I touch a desk or table?" Mr. David Strain, a friend who graduated from the University of Tennessee with a degree in engineering, states that one possible explanation is that the wave-length of my body differs from the wave-length of the table to the degree that there is a repulsion which we sense as hardness. We have all observed this phenomenon when observing the attraction or repulsion a magnet has to metal.



With the opening of the fall semester, Mr. Robert E. Dennison begins his twenty-eighth year of teaching and his fourteenth year as Registrar at Mid-South Bible College located in Memphis, Tennessee. He is a graduate of Northwestern Theological Seminary, Minneapolis, Minnesota. Most of his undergraduate work was taken at Memphis State University. In addition to being registrar, Mr. Dennison teaches a part-time load in the areas of philosophy and Bible. Before coming to Mid-South, Mr. Dennison taught five years in the Minnesota public schools and nine years at Southland Bible Institute, Pikeville, Kentucky.

If matter and energy are really one (of one essence), then the basic component of both matter and energy has to be the same. Matter is composed of molecules. Molecules are composed of atoms. Atoms are composed of electrons and protons. When an atom is split, tremendous energy is released. The matter has disappeared. Matter has become energy. If matter can become energy, then can energy become matter? Can energy be changed back to matter? The scientists say "Yes." And they are working to accomplish this. When they have perfected the technique, they could conceivably be able to place a book in a machine in—let us say—New Orleans and an electrical switch be thrown. The book could disappear before their eyes (disintegrate) and immediately appear in a similar receiving machine in New York City. It is impossible for us then to believe that the molecules of Jesus' physical body were able to pass through the molecules of the wall which separated him from the apostles who were holding an assembly behind closed and barred doors (John 20:19)?

It has not been easy to convince some that the Bible is speaking *truth* when it states: "Things which are seen were not made of things which do appear"; but modern science has provided the answer! Matter which to our eyes *appears* is really a form of energy. God created it all out of nothing.

Do we dare lift our thoughts a little higher? Scientists believe that we are on the verge of a break-through into a fifth dimension, beyond even Einstein's fourth! If so, it is possible that there are other forms of life, perhaps intelligent, of a dimension different from ours, on other planets. It is entirely possible, believe these scientists, that a railroad train could be rushing through the very room in which you are presently reading, bearing intelligent passengers, without your being aware of their existence! After all, there are hundreds of radio waves in the room you are presently occupying, unfelt, unseen, unheard, unperceived; yet you know they are there because if you had a receiver turned on, you would obtain the music which they are carrying from stations hundreds and thousands of miles away. Could there not also be a railroad train traveling past you right now? What a remarkable age in which we live!

Is all this hard for you to believe: If my grandmother who died in 1930 could have reappeared during the past few years when men were walking on the moon, would it have been easy for me to convince her that they were actually up there? Her doubts would not have changed the *fact* of the matter. Many of the theories of modern science which I read with interest in science fiction magazines when I was a boy have now become realities.

If Dr. Einstein's theory is correct, that matter and energy are just different forms of the same thing—and the development of nuclear weapons seems to prove that it is—then modern science has solved the problem of "the one within the many." But the Bible in Hebrews 11:3 had the answer to the problem all the time.

We mentioned at the beginning of this article that the Bible is not a book of geography, a book of astronomy, nor a book of science, but when it speaks in these areas it speaks correctly. We have just shown in two passages of Scripture the amazing exactness with which it does speak. Since it speaks authoritatively—though written centuries ago—in areas of modern-day science, can we not trust it to speak correctly when it speaks in the area of the salvation of one's immortal soul? When God states that an individual's eternal destiny is dependent upon his being in right relationship to God's Son, Jesus Christ, are we not being guilty of false reasoning to reject the witness of God's Word to the necessity of being born again?

But let us go on to a third and last portion of Scripture. In speaking of the return of the Lord Jesus Christ to earth, Paul states in I Cor. 15:51, 52: "Behold I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Paul further describes this historical event of the future in I Thess. 4:16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump

of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Paul said further in II Cor. 5:8 that he was "willing rather to be absent from the body, and to be present with the Lord."

Now the Lord is in God's heaven at God's right hand. I used to meditate on the thought: Just how long does it take the soul of a Christian upon leaving the body at death to get to heaven. I had learned from the 12th chapter of II Corinthians that there are three areas designated as heaven: the immediate atmosphere, the heaven which contains the galaxies of stars, and a third heaven to which the Apostle Paul was caught up (in the body or out of the body he didn't know) to receive revelations direct from the Lord Jesus Christ.

Modern astronomers believe that, as far as they comprehend, the universe is endless. This means that God's heaven must be a great distance away. Will we travel at the speed of light (186,300 miles a second)? If so, it would take a great length of time to reach God's heaven for it takes eight minutes for the light to travel from our sun (our nearest and one of the smaller stars) to the earth. How long then from earth to God's heaven, out beyond the visible universe?

To my joy and satisfaction, a young engineer and district manager for South Central Bell in Memphis, Tennessee, told me that during his last year of studies at the University of Tennessee, a theoretical physicist lectured to them and informed them that scientists now know that an atom can be in one place and then suddenly be thousands or millions of miles away with *no measurable transit time* in evidence.

When a boy in school I used to meditate in science classes about the tremendous speed of light—186,300 miles a second. God knew before the worlds were created of a speed thousands of times faster than that—instantaneous travel throughout the universe which is millions and trillions and quadrillions and quintillions of miles broad.

We are told in Acts 8:39 that when Philip and the Ethiopian eunuch were come up out of the water, "The Spirit of the Lord caught away Philip that the eunuch saw him no more." It is interesting that the meaning of the words "caught away" (*herpasen* in the original Greek) is *suddenly* and *miraculously*.

My faith is strengthened tremendously when I see these ways in which modern scientific discoveries corroborate the truths of God's Word. When I find that the Scriptures speak the truth when discussing things of the natural realm, how can I doubt their truthfulness when they speak in the realm of the supernatural?

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THE BROADMINDED OX

by Ralph E. Maynard

In Irian Jaya (formerly Dutch New Guinea) there are no trolley cars and one *has* to fly from place to place—or walk. To get into some of the remote mission stations of that fair land one must stretch faith to the limit as his Mission Aviation Fellowship plane is flown into narrow passageways with high mountains extending upward on both sides of the aircraft. One frequently encounters turbulence in such a situation, and it is never an enjoyable experience.

I find, though, that some people seem not only to like but *prefer* this kind of a Christian life. Narrow and turbulent. "Narrow is the way that leads to life," proclaims one of their banners. And to suggest that it is dangerous to rip Scripture verses out of context, and that at times an ounce of broadmindedness in the Body of Christ might win the day, is to render oneself anathema. "Compromise!" Of C.S. Lewis, that gem of a Christian whose broad mind God has used to bless, encourage and challenge thousands, a fellow missionary once remarked to me, "That man is a threat to my faith." While I admire the missionary's ability to recognize the situation, I think the problem lay not so much in Lewis' broad mind as with a missionary's narrow one. A narrow way is Scriptural; a narrow mind is pitiable.

But are we not admonished to "contend for the faith once delivered . . .?" Contentious Christians—they're everywhere, claiming Jude 3; looking at their Bible verse but overlooking their English lesson. Contend FOR the faith, yes. Contend IN the faith and—well, take a look with me at Galatians 5:15 in the Phillips translation (or are you like the preacher I recently heard who actually declared that no

modern speech translation is the Word of God): "But if freedom means merely that you are free to attack and tear each other to pieces, be careful that it doesn't mean that between you you destroy your fellowship altogether!" Or James 4:11, "Never pull each other to pieces, my brothers. If you do you are judging your brother and setting yourself up in the place of God's Law . . ." And then there's 1 Peter 4:8. Or Romans 14:13. Or—, or—, or . . . there are loads of them.

Realistically the Bible, seen in context, just doesn't seem to buy that Contentious Christian bit. Rather it has some strong words against it, except in the context of standing for the faith against its enemies. ITS; not ours!

Having worked shoulder to shoulder with missionaries from quite diversified national and theological backgrounds, I've come to see first hand that God is somewhat bigger than I had realized, even imagined, when I first went to the field. Why, I discovered that He is somehow even able to use a Dutchman. And an Australian. And Canadians. And folk from Scotland. And England. And Germany, too. And—but that's enough. The shocking thing about it all is that these were real honest-to-goodness products of their respective homelands and not statistical results of Americanized missionary efforts. Thus, they represented everything theologically from Baptist to Covenant plus a generous sprinkling (or is it immersing) of some interesting, diversified and most un-American Fundamental thinking. And (brace yourself) God is using them! And blessing them. And making them a blessing to nationals and fellow missionaries.

This is in considerable contrast to some attitudes I have seen expressed on numerous occasions and in various ways. As an evangelical I am annoyed and at times incensed with some of the statements and activities produced by liberal theology. But I'm not one whit less disturbed by the evangelical missionary who voices strong objection to MAF flying powdered milk for health and kerosene for light to a



Ralph E. Maynard, '54, served three terms among the stone-age people of Irian Jaya (New Guinea) with the Un evangelized Fields Mission. In September of this year he joined the faculty of Philadelphia College of the Bible. He and Melba '55 now make their home in Woodlynne, New Jersey.

group of German and Dutch missionaries because they believe in infant baptism, and then, when his own source of supply becomes limited, writes a letter to the Lutheran store beginning, "Dear Brother in Christ." (No implication meant or intended regarding Lutheran theology.)

I have personally known Christian missionaries in Irian Jaya whose theology would never in this world fit into an American evangelical pattern but who, because of their sense of calling, their love for Jesus Christ and their burden for lost souls, have been in circumstances wherein they were attacked by native warriors, and in at least one instance very seriously wounded. Enemies of the cross? Perhaps at this point those immortal words of Scrooge would be most appropriate: "Bah, humbug!"

I think it's high time we take a serious look at this matter of narrow little-mindedness in the light of the whole atmosphere of Scripture. We tend to be so literal in our understanding of those verses (context to be hanged) that seem to support our many and varied pet interpretations, and so un-Samaritan (tip-toeingly passing by on the other side) of those portions that do not seem to lend us the support we need. Or worse, pretending that they're rubber verses and stretch, we pull, push, and twist them to our liking—while condemning our publican enemies for doing the same.

But if we dare pause long enough in our narrow dogmatic defensive campaign to take a serious look, we might just discover and uncover some enlightening and lightning answers, or at least partial ones, to such questions as, Why is it frequently so difficult to communicate to youth? (Perhaps they have finally seen through our miserable sham and simply tolerate but don't really believe us.) Or, How do we account for the mass movement to the charismatic? ("Satan" . . . or could it be that maybe folk are simply unconsciously afraid of spiritual pneumonia and are forsaking the cool halls of proud exclusivism?) And the agony of realizing that in the gospel we have the remedy for the world's ills, but so few will accept it from us because they hear us sing, "All one Body we . . .", while they hear us say, "My group alone is the Body, all the rest are scarecrows." Some of these scarecrows are stuffed with some pretty solid Christian faith and life experience.

It's all well and good to talk about interpreting experience by the Word, but it then becomes essential to accept that Word as God gave it and not as we wish He would have. When experience seems to demonstrate the approval, blessing and endorsement of God, even in that other person's ministry and life, it seems to me we'd better at least be open-minded enough to do some serious re-evaluation of pet interpretations and party line dogmatics (this applies, of course, to all who are within the framework of the Body of Christ). Yet there are those who cringe at the thought of a re-evaluation of their faith (I know because I've talked to them). But if their position is indeed THE one and stands the test of an honest, full, fierce re-evaluation, they have nothing to fear. But if it won't then it's high time for the critical examination; indeed, it's long overdue. "I've solidly held MY position a l-o-n-g time." Then it needs a check-up. Cancer may have set in since the last one. The truth we may have; a cultural interpretation we do have.

I wonder if we really—REALLY—realize, even in part, the extensive, intensive job to be done world-wide for and

with Jesus Christ? Each of us looks to one day hear our Lord's "Well done, good and faithful servant." And yet if any of us actually believed that truth resides with us alone, about all we could look forward to would be a not-too-gratifying "Poorly done; you've reached so few (and turned off so many of those you did reach) that My house is left with a lot of empty rooms" (not too Calvinistic an illustration, but you get the point).

Christ invites men, in Matthew 11:28, 29, right in the midst of their burdensome labors, to take His yoke upon them to get on with the job. Someone has said, "Christ alone can save the world, but Christ has not chosen to save the world alone." Strikes me that we'd better do some pretty heavy evaluating before we reject those who have accepted His challenge and have shouldered the yoke and are Christ's teammates. We would do well to incorporate a great deal more caution regarding calling "unclean" him whom He has accepted as His yokefellow.

"Narrow?" I suspect that it takes a rather broadminded Ox to invite any struggling failure to team up with Him so that he can learn of Him as together they move out to plough the field.

Where God Guides He Provides

(Continued from page 4)

added opportunity to share our faith in the Lord with other members of the team who were not Christians. One of the team members, who had claimed to be an atheist throughout high school, received Christ on a beach in Thailand, while another came to know the Lord in a hotel room in Taiwan. How strange that these two fellows had to go half-way around the world to meet Christ face to face!

One thing stands out in my mind above all else when I think back now. We as Americans are so blessed with material things, and yet often these very things cause strife, discontent and unhappiness. In visiting with Oriental Christian families, we were impressed that these people, some living in almost primitive fashion, were happy even in their poverty. They seemed to trust the Lord to provide day by day. I asked myself why. Perhaps the answer lies in that they recognize that what they do have comes from God. We as American Christians need to take a look at ourselves and realize again that all we have comes to us by the grace of God, especially the wonderful salvation we have in Christ.

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STRESS AND THE INDIVIDUAL

by Dr. John E. Reed

One of the great needs of all who claim faith in Christ is to learn how to cope with stress. The Apostle Paul spoke to the great problem of endurance under stress in his second letter to the Corinthians. Paul lived in a world characterized by spiritual darkness, evil, and satanic influence. The beloved Christians to whom he wrote were constantly under attack from these forces (11:3-15). Paul's letter was written to comfort and encourage these people. The Apostle also faced great stress himself. He knew suffering to the point of despair and was then living under the sentence of death (1:4-9). He had been pursued, beaten, and imprisoned (6:4-5). Paul had known hunger, thirst, and great anxiety (11:27-29). He was aware that there were those in the church at Corinth who sought to undermine his ministry (1:12-24), and he suffered the ever-present reality of his thorn in the flesh (12:7-10). We may well ask what kept him going in the face of such adversity.

In chapters three through five of 2 Corinthians Paul revealed his heart and provided a broad view of the underlying principles that gave support and confirmation to his life. In the third chapter Paul claimed the true Christians in Corinth as "letters of commendation" concerning the effectiveness of his ministry in that city. He then proceeded to point out that he felt no inadequacy in himself to continue on under the stresses of life. His confidence was in Christ. God had done away with the old covenant of the law, which only produced death, and had given the glorious new covenant of the Gospel of Christ. Because of this Gospel Paul had reason to live. Because he had great hope in Christ, he could speak with great boldness. His message assured all who would turn to the Lord in faith that they would share in God's glory as they were transformed into God's image by the power of the Holy Spirit.

Paul began chapter four of Second Corinthians with a strong note of affirmation. He didn't drop out under the burden of stress because he knew that his ministry in Christ's Gospel was able to bring new life to all who were open to its light. Satan might blind the minds of many people, but the true light still shone into the hearts of those who turned to God. This ministry of bearing the light of the Gospel of Christ was given to men who were weak "earthen vessels." This was done so that as the power of the truth changed men, all could see that it was not the one who carried the message that brought the change but the power of God Himself.

Paul continued by speaking of his suffering and God's sustaining power. He might be down, but he was never out.

Paul recognized that if others were to experience life, he must experience continual death to self. Under the discipline of this strenuous principle, Paul drew comfort from the fact that as he died to self the life of Christ became operative through his life. He and the ones who came to know God as the result of his ministry would ultimately be "raised up together" and be presented to God. This view of future hope kept Paul from "losing heart." He knew that the problems of the present were only slight in comparison to the glory of his future life with God. Paul went on in the midst of stress because he had something for which to live.

In chapter five of Second Corinthians Paul reached one of the highest expressions of hope in Christ. He knew the certain hope of his "eternal house in the heavens." Whether he spoke of the heavenly mansions mentioned by Jesus in John 14 or of the resurrection body of which the indwelling Holy Spirit remains the pledge, his hope was sure and provided great courage.

But Paul's concern was not what he was going to get in return for a life of dedicated service. The basis of his motivation was that he had Someone for Whom to live. Paul sought to please Christ whether by life or by death. He was aware that Christ was so concerned about the life of his followers that He kept detailed records of all that each did in the body. These records were to be the source of Christ's judgment of his followers' works, and from them would be presented proper rewards. Christ's concern over the details of Paul's life was an encouragement to Paul rather than a threat.

Paul sought to persuade men to be reconciled to the God Who loved them enough to die for them. This massive love of Christ motivated Paul to make a profound decision. Since Christ had died for him, Paul felt an obligation to live for Christ. His new relationship to his Lord enabled him to see things in a new way. Before his salvation, Paul saw Christ as an enemy. Since being saved, Paul saw Christ as man's most important friend. Christ alone could change men in the way they needed most to be changed. The change that made men new was based on the reconciling work of Christ. Jesus Christ had reconciled all men to God by becoming sin for them and dying for their sins in their place.

Paul reminds all those who have come to God through Christ's work of reconciliation that they are to become ministers of reconciliation. Most men are not aware that the work of reconciling them to God has been finished by Christ. Christ's followers are appointed as Christ's ambassadors to get out the message that God loves them and wants to change them. Christ's ambassadors are to plead with men as the very representatives of Christ Himself.

This ministry of reconciliation gave Paul great purpose in life and provided the courage to continue on in the face of extreme difficulty and stress. If we share Paul's type of Christian experience, we may expect to share his courage and purpose in the face of stress. The Christian has something to live for because he has Someone for Whom he lives.



Dr. John E. Reed, a 1951 graduate of Bryan College, holds the Ph.D. from Ohio State University. A former pastor, he is now associate professor of practical theology at Dallas Theological Seminary. He returned to Bryan in 1972 to appear on the program of the Summer Bible Conference.

Where God Guides He Provides

by Doug Zopfi

The telephone call from Chris Appel, a Christian coach from Arcadia High School (California) that morning of March 26 was the thing which started it all. Would I be interested in joining an all-star basketball team which would tour the Far East this summer? I thought about it while he talked, trying to comprehend all he was saying at the same time—a 35-day tour of the Orient, playing basketball with local high school selection teams, junior national teams and several professional teams—a very busy schedule; but perhaps some free time each day for sightseeing—opportunity to share our testimonies in Oriental churches and to be a witness to those with whom we played.

There was no question in my mind whether I was interested! The difficulty was that the difference between my personal bank account and the \$1500 required for each player amounted to approximately \$1400!

I prayed for the Lord's guidance and asked Him to show me if he really wanted me to go. With Mr. Appel's help, I contacted friends, family, members of my church, businesses, and service organizations. I spoke to various groups and told them of the possibility of the trip and the need for sponsors. I hunted up various jobs and acquired a few more callouses on my hands, trying to do my part toward raising the money. The response was almost nothing and I wondered if the Lord was saying, "No!" I prayed more earnestly, and as I did, the money began to trickle in. The day before our departure, June 29, I handed Mr. Appel the check for \$1500!

I shall never forget our landing in Japan—16 fellows, 6 feet tall and over, about half of them Christians. What a miracle of God it was that we were there! Eighteen games later, having played basketball in Japan, Korea, Taiwan, the Philippines, Thailand and Hong Kong, I marveled again at the miracle of it all. The schedule was rough, and the basketball playing even rougher, but we were able to win 17 of the 18 games we played, coming through it all with only a few more than usual black and blue marks.

However, I marvel most at how much the Lord showed and taught me in those five weeks. As we visited churches, shrines, and temples in our free time, I became increasingly aware of the variety and yet similarity of the many Eastern religions. People still worship images which are tarnished and crumbling. They are all dead now and will be forever. I am thankful that I serve a living Saviour, who, now and always, gives His unbounded love and grace to all who will receive it.

One of the highlights of the tour was a visit to one of the

many World Vision-sponsored orphanages for little girls in Korea. When our bus drove into the dusty playground, the orphanage appeared to be deserted. As we walked around we began to see small faces staring at us from behind trees, windows, bushes, and cracks in the doors. After considerable coaxing, some of them came out of their hiding places, shyly and suspiciously, yet full of curiosity. The next two and one-half hours were unforgettable. It must have been a rare sight to them to see thirteen gigantic American basketball players attempting to win the confidence of one hundred tiny wide-eyed, five- and six-year-old Korean orphans. We sang to them, played games with them, and tried in every other way to communicate without speaking a word of their language. It was sad to realize that these little girls were totally alone in the world except for the love and security they found in each other. Looking into some of those big, brown eyes, one could not help but feel the hopelessness and emptiness in their hearts. Thank God for organizations such as World Vision which attempt to restore the spark of hope which comes with life in Christ.

We had the privilege, too, of visiting, sharing, and fellowshiping with numerous missionaries and witnessing first-hand the fruits of their ministries. It was thrilling to see the enthusiasm and eagerness with which the Oriental Christians received the message of Christ. On several occasions, it was our privilege to worship and share our testimonies in these churches.

Perhaps one of the most interesting and challenging aspects of the trip was the makeup of our own basketball team. Unlike previous college and Venture for Victory teams which have played basketball in the Orient, our tour was not designed to be a Christian outreach program. The emphasis of the tour lay mainly in promoting good-will between the people of the Orient and the United States. However, both of the coaches, as well as six of the thirteen players on the team, were Christians. Therefore, we had the

(Continued on page 2)



Doug Zopfi is a freshman at Bryan this year, having graduated from the Pasadena High School, Pasadena, California. His father, Kermit Zopfi, dean of students and assistant professor of German at Bryan, was himself a Bryan student for two years. Mrs. Zopfi is a clerical assistant in the Public Relations Department. Doug was selected to travel through the Far East with the Southern California High School Basketball All-Stars Team.

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Charles H. Robinson, Editor

A Report on Contemporary Christian Thought Issued Quarterly by Bryan College

The Importance of Biblical Facts in Christian Education

by Brian C. Richardson, Ed.D.

The institutional church in today's society is being severely criticized by both its friends and its enemies. They charge the church with failing to meet the demands of an exploding population, inadequacy in influencing the life of individual members, and seeming inability to significantly change the current social structures.

The church is apparently unable to retain those born into Christian homes, much less reach those outside the church structure. However, when the majority of church members seem unsure of their beliefs and weak in their convictions, the above is a foregone conclusion. Those vitally interested in the ministry of the church must ask themselves how the church in today's society can carry out its God-ordained mission.

An investigation of some Christian education objectives of Protestant churches across the country revealed that the primary objective in religious education is to change attitudes. Christian educators generally agree that if the church can change individual attitudes it will be able to change individuals and thus produce a changed society. These educators are correct in their assumption that until

one's faith is consistently manifested by his conduct, he is of little value as a witness for the Lord he professes. To the world, inconsistency often is interpreted as insincerity. That is why the Apostle James said that faith is not real if it is not evidenced by good works. It is this current emphasis upon changing attitudes that led the leader of a recent writers' conference to proclaim "Our people know the Bible. Our job is to change their attitudes."

It is my contention, however, that Christians do not know what the Bible teaches and this is the real source of the problem. Study after study has proven that even those who have been Christians for over twenty years and faithful in their church attendance, cannot answer most of the very simple, basic questions about the Bible. (See "The Scandal of Biblical Illiteracy," by Richard Morgan in *Christianity Today*, May 7, 1965.) We must remember that it is not a natural possibility for any person to live the Christian life without the supernatural power of God. It is absurd to impress upon any individual his duty to fulfill the Christian standard and yet to leave him ignorant of the truth of the gospel which alone shows him that standard and convicts him of it.

In taking the approach that Bible knowledge will bring about the kind of attitude changes that are desired, we must know if those who are more knowledgeable in Biblical content have developed what psychologists recognize as more mature attitudes. Studies which have been done attempting to show the relationship between a person's theological beliefs and his attitudes did not measure what he actually knew about the Bible but only what he said he believed. If a person said he believed the Bible he was classified as a fundamentalist but his actual knowledge of the Bible was never checked. Thus, for many, their profession of Christianity was much more an affirmative



Dr. Brian C. Richardson holds the B.A. from Campbell College, and the M.R.E. and the Ed.D. from Southwestern Baptist Theological Seminary. He joined the Bryan faculty in 1972, and is associate professor and chairman of the department of Christian Education. He has previously served as a youth director, associate pastor, and minister of education. He is available through Bryan's Speaker's Bureau for engagements in churches, Bible classes, or other organizations.

reaction to an echo than real "belief" as this term is commonly used.

The realization that knowledge of Biblical facts is essential to Christian growth and development makes more easily understood any failure of the church to make a more meaningful impact upon today's society. People who are regular in Sunday School attendance are often assumed to know and understand far more about the Bible and the Christian life than they actually do. Mere attendance, however, does not assure learning of either facts or concepts.

To focus in on the particular problem, 1,300 adults were tested to discover their factual Bible knowledge and the relationship between this knowledge and the attitudes that they held toward self and others. Inasmuch as Jesus emphasized that man is to love his neighbor as much as he loves himself (Luke 10:27), this study was limited to these two attitudes. Psychologists recognize that healthy attitudes in these areas are essential to good psychological health. Those adults, therefore, who are more knowledgeable in Biblical content developed what psychologists recognize as a more mature attitude toward self and others.

Of the 1,300 adults tested, the majority were attending Sunday School at various churches across the country. There were, however, small groups of seminary students, prisoners at a major jail, people at a rescue mission, and a group of deaf adults tested. A Bible knowledge test¹ was given to all 1,300 adults and this was immediately followed by another test to measure attitudes toward self and others.² Since the psychological test was not developed by a Christian it provided great objectivity and makes the correlation discovered between Bible knowledge and attitudes highly significant.

The information obtained from the tests was analyzed by an electronic computer.³ The correlation obtained between the scores on Bible knowledge and attitude toward self was significant and positive, as was the correlation between Bible knowledge and attitude toward others. Both correlations were statistically significant to the extent that they could have occurred less than one time out of 1,000 by chance alone ($p < .001$). This level of significance is much greater than the .05 level usually accepted by educational research.

However, with the great emphasis placed on attitude development by higher education, perhaps the amount of formal education a person had obtained would influence his attitudes more than his Bible knowledge would. Or, perhaps the number of years a person had attended Sunday School, Vacation Bible School, or church training would have a great impact on his attitudes. The computer was also used to determine the true relationship between Bible knowledge and the attitudes cited when all 1,300 participants were treated as if they had the same amount of education, etc. When freed from the influence of all tested variables, the remaining correlations between Bible knowledge and the two attitude scores was still significant at the .001 level. Since this level of significance is, as already mentioned, much greater than that usually accepted by educational research, there can be little doubt that the amount of factual Bible knowledge a person possesses is directly related to positive concepts of self and others.

The weight of evidence from this investigation demonstrates conclusively the important relationship between Bible knowledge and Christian attitudes. However, there is

one variable which the Christian educator must take into consideration that could not be tested. Ninety-eight per cent of those tested were professing Christians. The positive and significant correlation produced by this investigation between Bible knowledge and certain Christian attitudes is interpreted as saying, in the majority of cases, that the person who has more factual Bible knowledge has a greater desire to grow as a Christian. When this desire to grow is combined with cognitive Bible knowledge, the Holy Spirit has a foundation upon which He can build a more spiritual man, for Bible knowledge in the heart of a Christian must be acted upon by the Holy Spirit in order to produce Christian concepts.

Cognitive mastery of the Bible is just one aspect of Christian education, but it cannot be isolated from the implications for Christian living that such knowledge would produce. The progressive philosophy of education has done us a disservice by minimizing the importance of knowing facts. Knowledge of the Bible is an indispensable part of the equipment of the Christian teacher. How can any Christian develop positive Christian attitudes and act upon them unless he has a thorough knowledge of what the Bible teaches? The implications of this study are inescapable. The program of Christian education that fails at the point of communicating basic Biblical facts fails at the very beginning of the teaching-learning process.

¹The Bible knowledge test used was "The Bible and You (A Test of Factual Knowledge About the Bible)." This test was developed and validated by the Sunday School Board of the Southern Baptist Convention.

²The instrument used to measure the attitude one has toward self and others was developed by Emanuel Berger and published by Marvin E. Shaw and Jack M. Wright in *Scales for the Measurement of Attitudes* (New York, McGraw Hill Book Company, 1967).

³Detailed statistical information was not included in this paper but may be obtained by writing to the author in care of Bryan College.

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Cultural Relativism and Christian Truth

by Charles R. Taber

When was the last time you danced in church? Never, you say? Well, I haven't either. But I know people for whom dancing is a perfectly natural and appropriate way of worshiping God, just as singing is with us. But for us, dancing seems highly inappropriate in Christian worship. Why? The reason lies in the different function and significance of dancing in different cultures. In some cultures, as in the Old Testament Hebrew one, dancing can express sheer exuberant joy in the presence of God (2 Samuel 6:12-15); in ours, dancing is exclusively social and often largely erotic in connotation. Does this mean that our culture is better, more spiritual, than others? Does God like our culture better than others? Of course not!

One of the consequences of contact between peoples is an awareness of cultural differences. A natural human reaction in the face of cultural diversity is to compare, evaluate, and rank cultures. There are four possible attitudes which we can take, of which only the last is fully Christian.

1. **"Our culture is best; others are distinctly inferior."** This attitude, which is called *ethnocentrism*, is the most natural and spontaneous one, and is universal among human societies. It is an automatic product of the process of enculturation, by which each individual learns very early how to do things the "right" way and to avoid different or "wrong" ways. It must be emphasized that this process is absolutely necessary for the harmonious and fruitful participation of an individual in his society, without which he cannot fully realize his human potential. The individual who behaves in odd and unpredictable ways is a misfit at best and a menace to society at worst. Every society has ways of dealing with misfits, depending on the type and degree of deviance. I repeat, in order to function effectively in society, everyone must find socially approved patterns natural, normal, and right, so that he practices them spontaneously. In other words, *mere ethnocentrism* is not wrong.

The problem begins when we absolutize this attitude. We all react with amusement, incredulity, shock, or anger when we see the queer ways other people do things. But when we confuse our reactions with God's, when we identify our preferences and prejudices with God's will, then we are in trouble. Then other cultures become not merely queer and

inferior, but actually evil, to be eradicated and replaced with ours. In our society, this attitude is manifested in talk about America being a "Christian nation," and in the close link found in some circles between national jingoism and commitment to God. But identifying our finite, imperfect human culture with God's will is a form of what the Bible calls idolatry. No small part of the negative reaction in some countries against missions is a perfectly legitimate resentment of this form of religious-cultural imperialism.

2. **A second attitude found in some circles is, "All human cultures are bad, and Christians must withdraw."** This position of *separatism* leads to monasticism, either in its classical form or in contemporary Christian social ghettos. It rests on a false understanding of the biblical teaching concerning Christian separation from the world, and represents an unbalanced emphasis on the "not of the world" to the exclusion of the "in the world" in John 17. Two virtually automatic consequences of this attitude are a very unlovely and unchristian self-righteousness and the loss of every effective channel of communication with people "out there" by which the gospel might pass. In other words, a true, full-orbed witness becomes practically impossible.

3. **A third position, increasingly popular in our day, is, "All human cultures are equally good."** This is called *relativism*, and anthropological data lend it much support.

Every culture comprises at least two basic components: (a) a definition of the highest good which human beings ought to aim for, and (b) a set of strategies and tactics for attaining this highest good. But it is noteworthy that every culture not only provides different strategies and tactics (the superficial differences in customs that are immediately apparent); it also, at a much more fundamental level, provides a different definition of the highest good. Thus, one culture may proclaim physical well-being, comfort, and health as the *summum bonum*; another may suggest that success be defined in terms of the accumulation of material goods; another may propose power; still another may prize above everything else harmony between the members of the society. In other words, since we are at the moment talking only about things "under the sun," there is no universally accepted definition of the highest good.

In such a situation, it seems only fair to judge each culture, not in terms of the goals of some other culture, but in terms of how well it reaches its own internally specified goals. After all, we do not judge a knife by the same standards as a paint brush: they are designed to do different things. In the same way, if the people of a culture do not value material possessions of technological development, but do value social harmony, it is quite wrong-headed to condemn them for not having invented telephones or idolized millionaires.

True, there are certain universals in human culture. In fact, the last six of the Ten Commandments find accept-



Dr. Charles Taber is visiting professor of World Missions and Anthropology at Milligan College. He was for seven years a missionary in West Africa with the Foreign Mission Board of the Grace Brethren. He has served as a translation consultant for the United Bible Societies in the same region. He has frequently served as a consultant at missionary conferences and has written extensively in the area of language.

ance across the whole of humankind; they are by no means peculiar to the Bible. But the various offenses which are there condemned—neglect of parents, murder, adultery, theft, perjury, and covetousness—are differently defined, so that in application they may look entirely unlike. A New Guinea headhunter can practice his avocation in the full conviction that he is respecting his culture's ban on murder. The African polygynist respects the prohibition against adultery, as defined in his society, just as much as the American who marries several women in succession, with intervening divorces.

In other words, if we judge each culture and its products strictly according to its own internal criteria, which is only fair, we are left with no basis on which to stand in condemning anything which is culturally sanctioned anywhere. We are also minus any basis on which to justify Christian missions, as many people are not slow to point out.

4. What is the Christian position? It is what I would call a position of *realism*, in that it is based on the facts as they are, rather than on an *a priori* view of the situation. The relevant facts, it seems to me, are the following:

a. All human beings are, and in fact must be, enculturated.

They learn patterns of thought and speech, values and skills, and so forth, without which they are not fully human beings. To force a person out of his culture is to do violence to his personal identity, which is biblically unthinkable.

b. The Bible recognizes and accepts this fact, and makes use of it. Evidence can be seen along three lines. First, it is notable that the New Testament says virtually nothing about customs to be followed in many areas of life: clothing, food and drink, weddings, and so on. Though much is said about the inner spiritual significance of some of these things for the Christian, it seems to be taken for granted that in all external aspects the Christian will continue as before conversion. Second, the biblical message is couched, not in the tongues of angels, but in ordinary human languages, steeped in and identified with human cultures; in fact, this is a sine qua non for true communication. Finally, and most crucially, when the Eternal Son of God was incarnated, he did not come into some supercultural no man's land, but fully entered into and lived in a specific human culture. It was the only way he could be truly a man.

c. Though every culture has high ideals, every one falls short at many points; there are dysfunctions, tensions, and breakdowns. Though one can point to many proximate causes, the ultimate cause is, of course, *sin*. Not only are the ideals of each culture inadequate from a divine standpoint, but there are numerous discrepancies between ideals and real behavior in all societies, our own included. Thus, all cultures are ultimately under the judgment of God. But it must be emphasized that only God himself can judge on the basis of a valid and absolute standard. None of us is in that position, especially in relation to cultures other than our own. Because of our inherent ethnocentrism, we must be extremely modest in claiming to know God's will for people of other cultures.

d. While all cultures, our own included, are under the ultimate judgment of God, for each person his own culture—provided it is a functioning culture—is better than any others. The purpose of the gospel is to

transform a man within his culture, not to transpose him from one sinful human culture to another. It is thus our Christian duty to love and respect all men and to accept and respect their cultures. We have only to present Christ, and then to let his Spirit and his Word transform them from *within*, so that they become better Chinese, better Ghanaians, better Brazilians, better Papuans, not second-rate North Americans. Though there are areas in each culture which are in blatant contradiction to the gospel, it is almost always better, both as a fundamental principle and as a strategy, to let the Holy Spirit point these out to national Christians directly than to legislate from outside.

- e. When the gospel takes root in a society, it will not only begin the process of transformation just mentioned. It will also develop culturally appropriate and congenial means of self-expression. Every aspect of the life of American churches is strongly colored by American culture: architecture, music, liturgy, organization and government, even theology. It is true that there have been efforts to justify some patterns, largely *ex post facto*, from the New Testament. But one has only to see how much more American churches of various denominations are like each other than like their denominational homologues in Europe to see how thoroughly American culture has conditioned the forms of expression of the American church. I am not condemning this fact; rather, I am underlining it and arguing its necessity. But the same pattern must prevail elsewhere: African churches, for instance, must develop African patterns of church life and worship rather than aping American churches. Only in this way will the church be truly indigenous as well as Christian.
- f. In our own culture, it is our Christian duty to participate actively in every area of life; to sense and attack root problems rather than symptoms, at both the individual and societal levels: in a word, to be salt and light in the world. In order to do this, we must be involved in the lives and interests of people and in the problems of society. It is no more possible for us to solve the world's problems from outside by remote control than it was for the Son of God. For the servant is not greater than his lord, nor the disciple than his master.

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Charles H. Robinson, Editor

A Report on Contemporary Christian Thought Issued Quarterly by Bryan College

Teaching Business and Economics in a Christian Environment

by Dr. Robert P. Jenkins

The teaching of business and economics at Bryan College is premised on our belief that the Bible, rightly interpreted, is the only true guide for faith and practice because it is the plenary, verbally inspired Word of God, and we believe the Holy Spirit will use this Word to guide us into all truth as we seek His will. Therefore, our business and economics courses are based upon the teachings of the Bible. We speak without compromise or apology where the Bible speaks. Where the Bible is silent, we believe there is room for diversity of opinion within the body of Christ, but always in a spirit of true Christian love and concern lest we cause our brother to stumble.

We believe, first that the Bible contains certain absolutes whose interpretation for business is beyond question, although there may be a few cases where their applicability

to a certain business practice permits discussion. An example is the command to be honest in our business dealings (I Thessalonians 4:6). We can never question this fact although there may be a possibility of disagreement over whether a certain business practice is dishonest. In those questionable situations the Christian must follow the guideline of Scripture to avoid all appearance of evil, even if this means exceeding the ethical standards of his particular industry (I Thessalonians 5:22).

Second, we believe that certain principles laid down in the Scriptures are good guides to business and economic thinking. Interpretations of Biblical passages containing these principles and the application of them to our time and culture may be debatable. For example, we believe that the Bible clearly teaches that businessmen are justified in receiving a profit for their labor, risk and capital investment. However, it is equally emphatic in teaching that the profit may not be earned illegally or by contributing to the moral degradation of others. No one should use his Christian profession or special position in the church primarily as a means toward the earning of profit. The right to own and use private property is basic and is taught in the tenth commandment and in many other Bible passages (Exodus 20:17; Ephesians 4:28).

We also base our teaching on the Scriptural principle of individual responsibility to God for stewardship of our



Dr. Robert P. Jenkins is professor of economics and head of the business department at Bryan College. He received his B.S. and Ph.D. from the Virginia Polytechnic Institute. He also attended the Ohio State University, the University of Maryland and Columbus Bible College. Prior to joining the Bryan faculty in 1972, he was an economist with the Economic Research Service in Washington, D.C.

time, talents and opportunities. The modern tendency to shift responsibility to society for our failures and welfare does not harmonize with Biblical principles. We are careful, however, to avoid using this principle of individual responsibility to justify our individual or collective failure to help those less fortunate than ourselves (James 2:14-16; I John 3:17; Galatians 6:10).

Man is by nature and choice a fallen sinner. Apart from the saving grace afforded in Jesus Christ, he tends not to good but to evil. The hope, therefore, of reaching ultimate solutions to our social and political problems by political or economic means is futile (Romans 3:7). This principle does not interfere with our responsibility as Christians and good citizens to seek to elect good government officials and cooperate with them (Romans 13; I Timothy 2; Titus 3; Daniel 4:25; Hebrews 13:17; Titus 3:1). It does not diminish our duty as business and political leaders to be honest and diligent in our public service.

The command to "let all things be done decently and in order," applies to our methods of business practice. We also recognize that greater than any other principle is the Law of Love, first toward God and also to our fellow man in God's name (I Corinthians 13; Matthew 22:36-40; Galatians 5:14).

Although every professor and student has some uniqueness of opinion and philosophy, the general thrust of our instruction is toward a responsible conservatism. Rather than simply refusing on philosophical ground to consider problems, we try to find solutions that utilize the principles of the free market, with its blessings of individual choice and freedom. A problem often is neither liberal nor conservative; but solutions can be proposed from either a liberal or conservative viewpoint. Too many conservatives have simply opposed any consideration of certain problems by defining them away. Thus liberals have appeared to be the only people who care enough to try to find solutions while conservatives appear to be simple resistors of progress and uncaring hypocrites. It is possible to see problems in many political and economic areas such as international development and trade, availability of medical care, poverty, environmental pollution, problems of the aged, and abuse of drugs, and to offer free-market alternatives to those socialist solutions usually offered. Although these free-market alternatives are often not Biblical directives, they are consistent with the basic Scriptural principles of individual responsibility and the fallen, sinful nature of man.

We teach that Christians should avoid the tendency to see their government as an enemy by developing an "us and them" attitude (Romans 13:3-4). Our support of the free market does not blind us to the fact that there is a proper role for government in our highly sophisticated, urbanized society and shrinking world. We do not oppose government per se—only where it assumes a role more properly served by the free market or by an individual, his family, his school or his church.

Christian students of economics need to be discriminating in their support of particular individuals and issues. There is "the ever-present danger of laying exclusive claim to the authority of Christ and His Word for views and programs that are in fact shaped at least as much by one's own economic, ethnic, social and physiological situation as by Biblical exegesis . . . we should take care to distinguish between the explicit commands of God and the inferences

we draw—however compelling they seem—in applying these commands to the issues of our time."¹

We encourage our students to look at issues, to weigh the pros and cons of each issue, and to avoid assigning moral and immoral labels to non-moral issues. We suggest that students identify those groups who support and those who oppose certain solutions to a problem in order to try to correlate possible benefits or losses by these groups with the particular solutions they advocate.

We teach our students that reproach is brought upon the name of Christ by one's advocating on Biblical grounds certain political actions having little relation to evangelical Christianity (James 3:1). Supporting in the name of Christ people and causes diametrically opposed to historic Christianity because they have a common political bond, belief, or cause is equally unscriptural (I John 4:1-3; Galatians 1:6; Hebrews 13:9; II John 7-11).

Perhaps the largest potential contribution of Bryan's business department can be in the area of ethical behavior in business. God promises special wisdom (including business management wisdom) to those who commit their ways to Him. Yet, we believe that our greatest contribution will be not in training more skillful businessmen than those coming from secular business schools. Rather, we feel that what the market needs is a clearer definition of Christian ethical behavior. Many respectable industries and professions are pursuing practices which are ethically doubtful. Witness the questions being raised about certain business promotional activities, certain political activities, and the agony of the legal profession concerning Watergate. The world is searching for a basis for ethics. The Christian businessman and professional has a chance to provide the standard, for he only has a solid base not subject to the shifting sands of sociological norms. We believe that these Biblically based standards will not only ease the ethical burdens of business but that those who display such standards will prosper, particularly if they remain faithful to their Lord and to their vocation (Romans 12:11).

¹Editorial, *Christianity Today*, May 10, 1974 issue, p. 33

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DUAL ROLE FOR THE CHRISTIAN

by Laurence C. Walker

Years ago I heard an engineering professor remark in an offhand way that the Christian has a peculiar obligation not specifically noted in Scripture. "He must, if his testimony is to count for much, be expert both in his professional vocation and in his knowledge of the One he confesses to profess."

That instructor on a state university campus where Christian apologists were in short supply was qualified to make such a comment. Later he became the dean of an engineering school and then president of a Christian college.

Even to the casual observer it seems obvious that Christians—I prefer Christ-ones for emphasis—are now being placed in assignments of significance to a degree unprecedented in recent generations. One finds them in elective and appointive governmental positions, in upper echelons of business, and in communications. This new visualization includes the university.

A generation ago a secular college would have been fortunate to have one per cent of its faculty of evangelical persuasion. Ten per cent may not be unusual today. But on these academicians, just as on His servants outside the ivy walls, is a weight of responsibility not shared with nonbelieving counterparts.

A Christian should try to be the best in his field, within the limitations of his ability, though he may seldom succeed. Thus an engineer should be the best engineer as well as literate in Christian affairs, the political scientist should be among the wisest of statesmen as well as knowledgeable about the Bible, and the forester should be a master in his field as well as a qualified respondent to those who inquire about Christian theology.

We will not persuade a soul if our professional reputation doesn't match our confessional dictation. The nonbeliever descends as swiftly as the vulture to devour the dying rodent if our vocational credibility does not, for a moment, equal our consecration.

How does one attain to expert status in two such diverse fields of endeavor? Effort. Endless reading. Ceaseless study. Prayer.

Previously in these pages we have discussed the Biblical attitude toward work, and on another occasion the role of Christ as motivator. We now rely again on these attitudes, requesting "without ceasing" that Christ be the motivator of our secular effort and that our secular work therefore not be slovenly performed.

Pragmatically, it may mean less time in outwardly Christian pursuits. The professor, no less than the student, may prefer the fun of fellowship to the lonely discipline of thought and laboratory work. It is easy to rationalize that the former is "for the Lord." The student neglects his studies because he's busy witnessing, and he fails the course. (Though he almost always says, "the professor failed me.")

Likewise, Christians beyond their college years may, and do, fail to recognize even then that reward, or lack thereof, is earned. Too frequently the cause is attributed to conviction ("the boss dislikes Christians") when the reason is really a lack of dedication.

The Puritan work ethic, now long lost in the land of leisure, will need to be revived if those who sign this column and those for whom it is written are to labor effectively in the dual role of secular and Christian servant. It is so that "in all things He may have the preeminence."

For our work to be done "decently and in order" is indeed Biblical. I like to think Paul was first class among the journeymen tentmakers. How else could he have had the temerity to write to the philosophical speculators of Colossae: "Whatsoever you do, do heartily, as to the Lord"?

By Dr. Laurence C. Walker, dean of the school of forestry at Stephen F. Austin State University, Nacogdoches, Texas. Reprinted from The Presbyterian Journal, February 20, 1974. Used by permission.

As a New Faculty Member Sees It



Robert W. Spoede, assistant professor of history and social science, joined the Bryan faculty in the fall of 1973. He holds the B.A. from Texas A. & M. College; the M.A. from Hardin-Simmons University; and the Ph.D. from The College of William and Mary.

More and more as my days as a member of the Bryan faculty turn into weeks and the weeks into months I have come to appreciate the sacrifices and steadfastness of those who have preceded me here. As I enjoy the comfort and attractiveness of the new offices and the Lion's Den, I occasionally remember those who have served in the same capacity in which I am now serving but in far less favorable circumstances. The question then comes: Why did they stick it out and build this institution almost literally brick upon brick? The answer that came just as quickly, however, was that they sought to serve neither man nor institution but the Lord Jesus Christ in the station where they had been placed.

Following instantly upon this came the thought that the good things that serve the Lord are built in just that way—brick upon brick in the case of buildings—precept upon precept in the case of people determined to serve their Lord. And it seems historically true that man seeks after God when he (man) is in need but in times of plenty turns away. Thus while we all want Bryan College to prosper we surely must remember to pray that He will keep us steadfast in our trust upon Him and not on the power or reputation of this college.

Further, it seems that we must also not expect too immediate results as we attempt to assist in the building of young lives here at this school dedicated to the service of Christ. They too are built slowly—precept upon precept—and few there are that spring to maturity overnight.

Finally the warmth of the welcome here warrants sincere gratitude. Never have I felt that I was in the midst of strangers or that I was a "new boy" who needed to bide his time before speaking (although that would probably have been a good idea for me).

—Robert W. Spoede

DOING THE WILL OF GOD

by Bob Andrews

Nearly everywhere in the New Testament it is assumed that Christians know what the will of God is. Therefore, the common Biblical command is to "do the will of God." In order to enter the kingdom of heaven do the will of God (Matthew 7:21). Be willing to do the will of God if you wish to know whether or not Jesus' teaching is of God (John 7:17). Christians are told to prove the will of God by

not being conformed, but by being transformed; then they are told that the will of God is what is acceptable and perfect, and good (Romans 12:2). We are told not to be foolish, but to understand what the will of God is (Ephesians 5:17), and in Ephesians 6:6 we are commanded to *do* the will of God. The Epistle to the Hebrews talks about having done the will of God; this assumes that we know what it is (Hebrews 10:36)! Then there are several passages that say specifically what the will of God is. "Give thanks always" (I Thessalonians 5:18). Do right and therefore silence foolish men (I Peter 2:15). These are both preceded by the statement that "this is the will of God."

The Biblical evidence seems abundantly clear that in everything that matters we know already what the will of God is. This helps us to crystalize our thinking about the will of God. There are two steps to consider: (1) if we know it, we should do it, and (2) if we don't know it, it doesn't matter what we do! In all the really important aspects of Christianity we already know what the will of God is. The problem is not one of *discovering* the will of God; it is *doing* the will of God.

Any decision that cannot be made on the basis of doing what we know to be the will of God, can be decided on the basis of point two above—if we don't know it, it doesn't matter what we do! If it really mattered, God would have told us what to do. But in the absence of such direct, inspired, propositional revelation we are to use *common sense*. Whatever usually helps us to make decisions should be used in this case. Don't hesitate to decide and then woefully declare that you don't know the will of God. Make a decision and do it!

"But does this mean that God doesn't care about the smaller decisions in my life?" No, not at all. All it means is that God hasn't told us what to do. Therefore, there is only one way to find out what to do: do something. If the decision is wrong (against the will of God), God will block it. But you'll never know until you decide *something*! This stage in decision making is like driving a car. Steering a parked car is hard. Get the car moving first; then the steering is easy. Get moving. Make a decision. Have faith in the sovereignty of God. Stop giving the lame excuse that you don't know what the will of God is.



Robert D. Andrews is dean of men at Bryan and part-time instructor in the Division of Biblical Studies. He is a 1967 graduate of Bryan College and also holds the M.Div. degree from Trinity Evangelical Divinity School. This article is part of a message Mr. Andrews gave in chapel recently.

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Charles H. Robinson, Editor

A Report on Contemporary Christian Thought Issued Quarterly by Bryan College

The Social Gospel and the Black Preacher

By William L. Banks

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THE TASK OF THE CHURCH IN THE TWENTIETH CENTURY

The post-World War II period has brought dramatic changes in the religious life of the American Negro. Emphasis is on the social gospel, the institutional-type church, the civil rights struggle, economic boycotts, black power, black reparations, and black theology, which are some of the major thrusts of the present era.

The first thing we are bound to ask regarding the social gospel is, *What is the role of the church? and How is this role determined?* The church or local assembly is the place where Christians come together in order to fellowship, pray, study the Bible, worship and praise God in spirit and in truth; we are to receive instruction and exhortation to witness and present Christ everywhere—at home, school, work, or play.



REV. WILLIAM BANKS is pastor of the Union Baptist Church, Philadelphia, Pa.; radio Bible teacher, part-time member of evening school faculty of Manna Bible Institute and of day school of Philadelphia College of Bible. Author of numerous Gospel tracts, "Soul Food," "Search for a Black Saviour," and others, and author of several articles and books, including, THE BLACK CHURCH IN THE U.S., and THE DAY SATAN MET JESUS, both by Moody Press.

He was one of the principal speakers at Bryan's Summer Bible Conference this year.

It is a fact that the gospel of Jesus Christ has social implications. This cannot be denied. And that Evangelicals need to be more concerned about society as a whole is a criticism we accept. But to strike the proper balance and emphasis seems to be a difficult task. Moberg, for example, fails to see the New Testament priority when he states, "It is only as persons are born again by the Holy Spirit that they become spiritual children of God, but the gospel of Jesus Christ has far-reaching social implications . . . Soul-winning and social concern go hand in hand in the Christian faith."¹

Social concern should never be put on the same level with soulwinning. God's kingdom and God's righteousness in Christ are still to be sought *first*. The failure to understand and obey the Word of God, our only source for determining the role of the church and its primary emphasis, is at the root of the social gospeler's dilemma. Take, for example, the institutional-type church. It is really not too far from the description of the "Negro church" given by DuBois at the turn of the century. Thus, the emphasis is not new. But, in keeping with the general trend in America, some blacks have become overly occupied, indeed, almost obsessed, with the physical, the material, the temporal, the here and now. They see as the ideal church the one that is "doing something"—the institutional type of church.

Major projects found in these kinds of local assemblies are: credit unions, consumer-information bureaus; job training and job opportunity or placement services; Boy and Girl Scout troops; bowling or basketball teams and interchurch leagues; day-care centers, nurseries, Get-Set or Head-Start programs; tutoring classes; old folks' homes; ambulance corps and blood banks; sewing factories, specializing in choir and clergy robes; low-rent housing projects; cooperative apartments and supermarkets; legal aid; pre-

natal and birth-control clinics; community centers open for recreation, some including even chaperoned dancing. And so it goes.

Many of these things (not all) are good—in their places. But is the church “their place”? And why is it true that in the majority of such institutional-type assemblies the gospel of Jesus Christ is not preached?

* * * * *

THE “WHOLE MAN” PHILOSOPHY

What about the “whole man”? God Himself has ordained a division of labor under which each man has a job to do, and each has his own calling. To ignore this fact is to be impractical and, for all their efforts at practicality, those who fail to understand human nature from the Bible perspective find that their efforts are doomed to failure from the start. I wouldn’t go to my dentist to have rubber heels put on my shoes. I wouldn’t go to my automobile mechanic to get a shot of penicillin. Each man has his own work, and in this sense he cannot be all things to all men.² No man is smart enough for that. Albert Schweitzer was a brilliant man: author, philosopher, missionary, organist and organ builder, musicologist, medical doctor, theologian. Yet, with all his brilliance, his theology leaves much to be desired. So not even the genius is able to satisfy every aspect of man’s needs.

SPIRITUAL THINGS ARE MOST IMPORTANT

The preacher has not been called by God to be a politician, lawyer, civil rights activist, antipoverty campaigner, etc. The apostles would not leave their work to serve tables. “It is not desirable for us,” they said, “to neglect the word of God in order to serve tables” (Acts 6:2, NASB). The role of the Christian preacher has not changed since the days of Paul because the human heart has not changed. It is still deceitful. We are still born in sin, shaped in iniquity, and in dire need of a Saviour, who is Jesus Christ alone. Electronics, computerization, laser beams, heart transplants, supersonic flights, and lunar landings have not changed the human heart one iota. No matter what else we obtain in life, we need God, for God has so fixed it that we are not to live by bread alone.

The primary and most essential need is that of the soul and spirit. And I think the black man has to be asked all over again, What shall it profit a man, a black man, to win the whole world and lose his own soul? Too many preachers are leaving the work God called them to do, and they are seeking to accomplish something He did not call them to do. I do not question their sincerity or impugn the motives of any who disagree with me, but when a minister begins to emphasize the temporal, the mundane, the purely physical and racial, rather than the spiritual and the eternal, he undermines the work of Christ and the purpose of the Holy Spirit.

The social gospelers who thinks that changing the environment and raising the standards of living is the answer is badly mistaken. It cannot be proven that better environment produces better morals. Nor are poor people the worst moral characters. The social-gospel preacher must

learn that he has been called to deal with that part of man which is most important. He must not prostitute his calling by dabbling in politics or stressing the physical aspects of life. Failure here will show that he does not fully understand the honor bestowed on him by God who called him into the Christian ministry. What most men mean when they say the “whole man” is the physical and material part of man. Without proper spiritual guidance the “whole man” suffers. This is the way God made us, and it is foolish to buck it by majoring in minors. Dr. Hugh Thompson Kerr said that we are sent not to preach sociology but salvation; not economics but evangelism; not reform but redemption; not culture but conversion; not progress but pardon; not the social order but the new birth; not an organization but a new creation; not democracy, but the Gospel; not civilization but Christ; we are ambassadors, not diplomats.

Don’t get the idea that the evangelical Christian minister is unmindful of bad conditions; no Christian in his right mind approves of rioting, slums, prejudice, racial bias, or segregation; nor are we unmoved by war, poverty, crime, hunger, and unemployment. But the preacher should know that the root of these evils is sin. For example, one root of poverty is laziness; another root is greed. As long as there are lazy men and greedy men, there will be poverty. And the preacher is called to deal with the root, not only the leaves.

All attempts to improve society will fail unless the hearts of men are changed. Boycotts or selective patronage, sit-ins, picketing, and mass demonstrations are all carnal weapons of the world, calculated to achieve certain carnal, external, materialistic ends, but which have no beneficial effect upon the heart. All action by Christians which is unconcerned about a man’s soul, unconcerned whether he accepts the shed blood of Christ, of necessity is an action which belongs to this world system, a system which is evil, passing away, hates Christians, and is ruled by the devil.

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1. David O. Moberg, *Inasmuch*, p. 18.
 2. Indeed, 1 Corinthians 9:22 must not be taken out of context: “I am made all things to all men, that I might by all means save some.”

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CAPITAL PUNISHMENT AND THE LAW OF LOVE

The last quarter of a century has produced an emotional upsurge against capital punishment. Several state legislatures abolished the death penalty. But, the soaring crime rate in our country which has accompanied the widespread suspension of capital punishment has caused a few legislators to reconsider the issue, and return the death penalty to their statute books. Some sincere Christians, admitting that capital punishment suited the Old Testament economy, have alleged that the practice is inconsistent with Christ's law of love in the New Testament.

A correct understanding of the validity of capital punishment is, therefore, impossible when the Old Testament teachings on the subject are held to be irrelevant or abrogated. The New Testament has its roots in the Old Testament. "The new is in the old contained; the old is by the new explained."

Before the law was given, before Moses, before Abraham, God said to Noah in Genesis 9:6, "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Opponents of capital punishment should consider the reason this law was given; "for in the image of God made he man." God has here placed His Own estimate of value upon human life. To abolish capital punishment is to reduce human life to a lower value than that placed upon it by the Creator. No just atonement for the taking of human life can be rendered except that the one who has taken life forfeit his own life. The reason for this is not for the punishment of the culprit, nor even primarily as a deterrent and example to others—but for justice!

The death penalty is of perpetual obligation because it was given to Noah as the second federal head of the human race. It was not therefore intended for any particular age or nation only. It was given by the Creator to the human race as such. It has never been repealed! Like the law of the tithe, it ante-dated the ceremonial law though incorporated in it, and therefore its obligation did not cease when the ceremonial law was annulled.

There are, moreover, clear recognitions in the New Testament of the continued obligation of the divine law of capital punishment. Jesus Christ chose the capital punishment of His day, crucifixion, as the instrument whereby He would save lost men. He became the victim of capital punishment because capital punishment is what our sins deserved. Could Christ have rendered a satisfactory atonement for our sins had He not died on the cross but instead had been only sentenced to life imprisonment?

Two thieves were crucified with Christ. One said to the other: "We indeed are *justly* condemned; for we receive the *due reward* of our deeds." Christ neither rebuked nor corrected this man for his statement. He let it stand! Moreover, Christ did not give the two thieves deliverance from their crosses, though they implored Him to do so. He gave the believing thief Paradise, which was far better. He permitted the unrepentant thief to die in his sins.

Any murderer who is executed for his crime is not without his opportunity for redemption; for "whosoever shall call upon the name of the Lord shall be saved." The

repentant thief on the cross was redeemed, a triumph of God's love. He went on to die to satisfy God's justice. Thus, justice and mercy kissed each other. His unrepentant companion could have been redeemed on the same basis, but he would not.

Dr. Jacob J. Vellenga (Th.D., Southern Baptist Seminary), writing in *Christianity Today* (October 12, 1959), states: "The argument that capital punishment rules out the possibility of repentance for crime is unrealistic. If a wanton killer does not repent when the sentence of death is upon him, he certainly will not repent if he has 20 to 50 years of life imprisonment ahead of him."

God tempered justice with mercy, but He did not abolish justice. "God so loved the world," John 3:16 declares, "that He gave His only begotten Son . . ." God's love operates in human redemption through Jesus Christ, our substitute and sacrifice. We are redeemed because Jesus Christ died in our place, a fact which recognizes that love does not supersede justice nor void it—but tempers it. There is nothing inconsistent with God's love in the execution of a murderer. God's love is manifested even to him through Jesus Christ and proffered to him and to all alike in the gospel.

Vellenga (*ibid.*) says again: "The law of love, also called the law of liberty, was not presented to do away with the natural laws of society, but to inaugurate a new concept of law written on the heart where the mainsprings of action are born Love and mercy have no stability without agreement on basic justice and fair play. Mercy always infers a tacit recognition that justice and rightness are to be expected. Lowering the standards of justice is never to be a substitute for the concept of mercy. The Holy God does not show mercy contrary to His righteousness, but in harmony with it. This is why the awful Cross was necessary and a righteous Christ had to hang on it."

The Apostle Paul also died as the victim of capital punishment. In his defense before Festus, the Roman governor, Paul said (Acts 25:11), "If I be an offender, or have committed anything worthy of death, I refuse not to die!" Would Paul have made such a statement if he believed capital punishment to be immoral?

In Romans 13:4, the Apostle Paul speaks of law enforcement officers, calling them, "ministers of God to thee for good," and adding: "But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a *revenger* to execute wrath upon him that doeth evil." The weapon of the peace officer is the symbol of the power of capital punishment invested in the enforcement officer. Else why should he be called a "revenger" (Gr., *ekdikos*), a punisher, one who carries out justice? He is therefore to be feared by all evildoers, because he is invested with governmental, yea, with divine, authority to maintain orderly government, and if necessary, to take life under the proper circumstances. This principle applies also to judge, jury, and executioner, so that none of them incur guilt by carrying out the death penalty upon one who justly deserves it.

This, then, is the confirmation in the New Testament of the irrevocable law first given by God to Noah: "Whoso sheddeth man's blood, by man shall his blood be shed." Far from its having been fulfilled or having passed away, it is here by our Saviour and by the Apostle Paul upheld and substantiated as for every day and age, including our own.

The Biological, Hand-grenade Stepladder

By Bob Andrews

This is the second installment in a series begun by Mr. Andrews in the last issue of BLUEPRINT. The series will be concluded in the spring issue.

There is nothing more certain than the will of God. The Bible is full of references that say, "This is the will of God." In most instances God tells us exactly what He wants us to do or not to do. In doing the will of God, the first step is to be certain that one's life-style conforms with these clear, specific instructions as to what God expects. The dating-marriage-sex relationship that God commands in Scripture is perhaps the most dangerous part of God's will for Christian young people. Dangerous because young people usually don't want to hear what God has to say about the proper way to conduct a Christian courtship. What they don't know in this case can hurt them. It may be that they refuse to heed God's explicit instructions because they believe that it is old-fashioned to be careful about physical relationships while dating. That is why I believe that the best approach to this topic with young people is to

Robert D. Andrews, dean of men at Bryan and part-time instructor in the Division of Biblical Studies, this summer received the degree of M.A. in college student personnel services from Tennessee Technological University. A 1967 graduate of Bryan, he also holds the M.Div. degree from Trinity Evangelical Divinity School.

talk about the biological, hand-grenade stepladder. After that, they are more likely to listen to such passages as 1 Thessalonians 4:1-8.

How many times can a person do something for the first time. Only once. A friend and I once launched out merrily in a small sailboat even though neither of us knew how to sail. After several failures, one swim, and the great glee of all onlookers, we learned how to manage sail and rudder in harmony. We were still novices, but we had learned the fundamentals of sailing. That was a one-time life experience that can never be repeated. There are many things in life that are similar to hand-grenades: they happen only once. Nobody uses used hand-grenades!

When a couple is dating, there are many hand-grenade experiences. When they first hold hands, boom! The biological hand-grenade has gone off. There will never be another first time for holding hands. When a couple first kisses, boom! The biological hand-grenade has gone off. There can never be another first time for kissing. The progression leads ever upward along the stepladder. In all my counseling experience I have never known a couple who could back down the ladder without the help of God. Just the opposite seems to be the norm. The physical relationship progresses and progresses until the couple breaks up. When that happens, both partners are already far up the ladder. They usually then seek another partner and begin to climb as fast as possible to reach still higher levels. Is it any wonder that couples now seem to think nothing of deep physical relationships with casual acquaintances? Once a person is up the biological, hand-grenade stepladder he has a great dependency on the physical relationship necessary to keep him content. But there is no real contentment because God's basic plan for courtship has been distorted.

There is nothing more certain than the will of God for Christian dating relationships. Far too often couples need to understand the destructive effects of the stepladder before they are willing to listen to God. God wants us to please Him with our sexual purity, and He tells us that it is His will that we be pure (1 Thessalonians 4:1-8). In the next issue we will discuss sex and the single Christian according to 1 Thessalonians.

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Charles H. Robinson, Editor

A Report on Contemporary Christian Thought Issued Quarterly by Bryan College

THEREFORE STAND!

by Lloyd E. Fish

Some years ago, I picked up a book written by Wilbur M. Smith, of the Moody Bible Institute faculty. He had titled his book "Therefore Stand," words chosen from Bunyan's "Pilgrims Progress," words reminiscent too, of Paul to the Galatians, "Stand fast, therefore, in the liberty with which Christ has made us free."

As we rejoice in the blessings of God, yes, in the trials and testings, too, it is even more to the present hour and to the days ahead—perhaps not too many until He comes—that we must turn our attention and our dedicated effort. The Lord has impressed on my mind and my heart those words used so eloquently by Dr. Smith. I want to use some of his basic ideas, put them in contemporary framework, and apply them to us—Christian men and women to whom God has given special privilege in the form of a Christ-centered education—and on whom therefore is a very special responsibility both to preach the gospel, and to contend for the faith.

I need not tell you the temper of this present age. The majority feel no need and have no concern for God. Much of what calls itself the "Christian church" is steeped in indifference, complacency, and compromise. Born-again Christians have always been a numerical minority. But what a minority! Paul and the other apostles turned the world of their day upside down. It is not by might, nor by power,

nor by majority, but by His Spirit that God has used yielded Christians, in the years from that time to this, as channels for His power.

"Therefore stand" is not a position of defensiveness or of retreat; rather, it is a position of holy boldness from which we can in confident assurance speak the "I know" of scripture to a world that despite its overwhelming increase of knowledge and technology is yet walking in uncertainty and despair.

It is not only that much of the world is indifferent. Far beyond that, it is antagonistic to our Lord Jesus Christ and to the message of the Bible. The atheist, the agnostic, the communist are on the offensive, to destroy if possible that which they will not accept.

What are some of the areas where the battle is raging? There is philosophy, which professes a search for ultimate truth. In its modern form philosophy and philosophers say plainly that they seek to reach the truth exclusively by man's reason. They reject any source—including the Bible—that claims to be revelation, or of divine origin, because it does not arise from man's reason, which alone can be trusted.

There is economic atheism—of which communism is the core! Almost 125 years ago, in the *Communist Manifesto*, Karl Marx wrote "Communism abolishes the so-called eternal truths, it abolishes all religion and all morality. Religion is the opiate of the people, and Christianity must die!"

But over and above philosophy and communism, evil though these influences clearly are, there is the retreat, the surrender—and I would say it even stronger—the treason of the nominal or professing church. Nowhere is this seen more vividly than in the realm of higher education, in the appalling number of colleges and seminaries founded by Christians, built with the money and the dedication of Christians, but now apostate from the faith.

I want to shock you a bit—Christianity in this country of



Lloyd E. Fish graduated from Bryan in 1935. He earned the M.A. from Wheaton College, and the Ph.D. from University of Tennessee in 1954. He served Bryan in various capacities until 1952 as instructor in economics, professor of psychology and Greek, treasurer, and vice president. He is now professor of psychology and chairman of the department of psychology at Grace Theological Seminary. THEREFORE STAND is the substance of a message Dr. Fish delivered at Bryan's Homecoming Banquet, October 26, 1974.

ours, this United States, is the religion of a minority group, and a very small minority at that. We have been losing the battle. I don't need to ply you with detail about the great denominations of our land, denominations whose history records throngs of persons whose names we will never forget, truly born-again, truly outstanding men and women for God. But their descendants who today lead these denominations preside over churches, Christian in name, but which are in fact and in practice long departed from the faith.

The origin of the apostasy lies squarely in the colleges and seminaries from which today's leaders have come. Once they were a rich fountain of spiritual truth for our American life; now they have become fountains of skepticism, pouring out disbelief, scorn for the Bible, even atheism. We can rejoice that there yet remain some sound Christian colleges and evangelical seminaries in our nation—Bryan College is one of them—where the word of God is honored, where professors are devoted to the Lord Jesus Christ, where men and women do graduate strong in the faith—and for this we thank God. But we must be realistic, too—this kind of college or seminary is not at all typical. We are and we remain a thin minority. But, our clear command from God is, "Occupy till I come." Luke 19:13

Now I want to ask a disturbing question: Why do men ignore, or even hate God? I think that the Bible gives us some of the clearest reasons. Let us have a look at certain of them.

(1) In Psalm 14:1, we read "The fool has said in his heart—no God." This is far more than just a skeptical statement—it is the deliberately chosen verdict of his heart; he has determined that for him there will be no God. And then both the fool of whom the psalmist wrote, and the better educated fool of today busily seek for arguments to persuade themselves that there is none!

(2) In the historic Sermon on the Mount, Christ pointed to a basic heart problem when he said "You cannot serve God and Mammon (or money)." The lust for material things—and surely that is an obsession of our times—means the subordination of the spiritual; and such is the priority chosen by countless persons.

(3) Again our Lord Jesus, in a powerful polemic to the Jews who challenged Him (John 5:44) accurately assessed their self-centered spirit when He said "How can you truly believe, who receive glory from each other, and seek not the glory that comes from God?"

(4) And in scathing condemnation, Paul, writing to the Romans (1:21), declares of the world of men, "...knowing God, they glorified Him not as God, but became vain in their reasoning, and their senseless heart was darkened."

The world and uncounted multitudes of its people are not a "friend to God"; instead, their shrill challenge is "enmity!" What possible impact can we—this thin minority of born-again, evangelical Christians—make against such an overwhelming tide of antagonism, or, what is often worse, its shadowy counterpart, indifference? Shall we then just wallow in self-pity and despair?

By the grace of God, "No!" As never before, we who call ourselves Christians must heed the imperative "Therefore stand!" with all of the import of its meaning. We are not promised victory in this age, but we are commanded to be faithful in our witness. And beyond that vital rock, defense of the faith, we must right now move

forward, proclaiming with vigor and with assurance that gospel which IS the power of God unto salvation

Into the university city of his world—Athens—there came, sometime in August of A.D. 51, a man walking—a Jew named Paul. He was really a minority, a minority of one, but that deterred him not at all. Look at the map of his travels—Colosse, Ephesus, Corinth, Thessalonica, Philippi. When we come into a city, who notices? Who cares? And all too often, nothing happens. But Paul did not travel just to be traveling—he traveled to preach, to stir men to conviction, to challenge the strongholds of paganism. Paul came to these cities, they heard the gospel, and they were never the same again!

As Paul walked that day into the great city of Athens, his heart was stirred (the Greek word used is "paraksuno"), he was provoked, really provoked to anger. Here in that world's center of learning was the most foolish thing man could create—a multitude of idols, and a pervading climate of the darkness of superstition. What a contrast was Paul's attitude to the complacency with which we tolerate our equally pagan world!

Paul began at first to talk to the few Jews in the synagogue, then to people in the market place. The Athenians were quick to recognize and appreciate an orator. Almost at once, so the book of Acts records, they took him to the Areopagus (Mars Hill) with eager inquiry about his "new doctrine."

To the philosophers and others gathered around, Paul spoke in vigorous eloquence, setting forth three great truths which I believe are the heart of what we as individual Christians—and as a corporate body of Christ—need powerfully to proclaim today! These truths are at once an apologetic, a defense of the faith, an answer, and a challenge!

We live in a world that worships science and technology. Most relevant is the statement of clarity and certainty with which Paul began his discourse—"God, who made the world and all things in it . . . is Lord of heaven and of earth." Now every serious minded person at some point begins to ask: From where did all this universe of people and things come? Here is the clear answer: God made heaven and earth. Science, even the most modern science, although it may speculate beyond its facts (and therefore cease to be science), unanimously confesses that it can tell

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Bryan's effort to keep tuition and fees at a minimum level results in a gap between what the student pays and what it actually costs. This gap, along with a substantial student aid program, and the continuing need for capital expansion, makes the College dependent on a generous gift income. Therefore, the interest, prayers, and financial support of Christian people everywhere are earnestly solicited, not only through current gifts but also through various avenues of deferred giving, such as annuities, trusts, and bequests.

BRY
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As New Faculty Members See It



Nancy Burkhalter

Nancy Burkhalter, assistant professor of music received the B.A. in music education, the M.Mus., and the M.Mus. Ed., from the University of South Carolina. She has also studied at the Royal Academy of Music in London, and has been solo flutist with the Columbia Philharmonic Orchestra.

Since my first contact with Bryan College I have been impressed by the presence of a multi-faceted Christian concern on campus. From those in administrative positions there is a genuine concern not only for having a smooth-running system but also for helping to further academic excellence within an environment which nurtures Christian growth. This blessing may be difficult to appreciate unless you have experienced a "the system is all-important" situation.

The teachers here at Bryan are another channel of Christian concern. It is wonderful that we can enjoy meaningful relationships both professionally and socially. The spirit of fellowship and cooperation which exists among the faculty members is a result of a deep regard for and interest in one another. These attitudes of concern and desire for understanding are also reflected in our dealings with the students. The relationships I see between faculty and students are strong and indicate a sincere interest in the student as an individual. This Christian concern is one of the reasons Bryan students have such positive reactions toward the school and its activities.

The final facet of Bryan College's Christian concern is her outreach as a body. It is because we care about others that Bryan has such a varied and effective local ministry through the many Practical Christian Involvement programs. Bryan's concern also extends far beyond the Dayton area, and her influence upon students is now bearing the fruit of Christian commitment, concern, and service to peoples in places around the world. The possibilities, academically and spiritually, at Bryan are practically limitless if we are faithful to our Christian beliefs and continue to grow in our concern for our fellowman.



Ralph B. Paisley

Ralph B. Paisley, associate professor of biology, holds the B.S. in secondary education from West Chester State College, Pennsylvania, and the M.Ed. with a major in biology. The Ph.D. in plant science was conferred by the University of Delaware. He is married and the father of a young son and daughter.

As a Christian I have wanted to do the will of God. There have been times when I was not sure of being right. But since the doors opened to come to Bryan, I am completely confident that this is where I should be. I must ask, now that I am here what am I to do? More correctly,

what kind of person does God want me to be? Answer: I must remember that I am working for God and that my desires and ambitions must be second to His. However, since He has put me here, my responsibility is to make the biology program and Natural Science Division a strong and vital part of the Bryan community. Fortunately for me, I don't have to start from scratch but must build on many years of service by many others before me. My prayer is that I will have the correct vision as to what direction to pursue in the future. I am excited about being here and am looking forward to serving Him in this part of His Kingdom.



Merlin D. Grieser

Merlin D. Grieser, assistant professor of chemistry, earned the B.A. in mathematics at Goshen College, Indiana; and the Ph.D. in analytical chemistry from the University of Iowa. He is married and the father of a two-year-old daughter.

As a college student I often wondered how I could serve God in the field of mathematics and science. My rationale for concentrating on these courses was that I enjoyed them and I did well in them. I always believed that God wanted His people to be happy in their work. I also wondered if it would be more Christian to study in an area which was directly related to being a Christian. God has answered these questions for me. Since He has created us as individuals with abilities, preferences, etc., He does not intend that we all be alike. We must cultivate and use our talents to the best of our ability in serving Him. Because God requires my best, I view my task here at Bryan as that of helping to build a strong chemistry program so that our students will be well-equipped to serve God in this area of work.

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us nothing with certainty about the origins of the world, or of life. Paul's first statement on that memorable day is the apologetic, the definitive answer to science.

In Paul's second theme statement is the apologetic, the answer for those who demand historical certainty. "God has raised Him (Christ) from the dead." The origin of the Christian faith, the life, the person, the death, and the resurrection of our Lord Jesus Christ are more historically confirmed, more certain than any other fact or facts of the ancient world. When contemporary historians, scientists, theologians try to label as myth and legend the facts of our faith, they must either reckon with this historic certainty, or in denying it, brand themselves as liars and untrustworthy persons.

The third great theme of Paul's address on Mars Hill was that of judgment. "He has appointed a day, in which He will judge the world in righteousness by that man (Christ) whom He has ordained." Why did God say "by Jesus Christ?" Because in that day all of the ungodly who come to judgment will know with a terrible certainty that they are justly condemned by Him

- whose salvation they have rejected
- whose blood they have despised

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Sex and the Single Christian

by Bob Andrews

This is the last installment in a series begun by Mr. Andrews in the summer quarter, 1974.

A common misconception about the Bible is that though it strongly rebukes adultery, it says little about pre-marital sex. The truth is that the Bible speaks plainly about sex and the single person. While young people seem confused and uncertain about premarital sexual relationships, the Bible says, "This is the will of God, your sanctification; that is, that you abstain from sexual immorality" (I Thess. 4:1-8). For a young person who wants to do the will of God, this is his beginning point. Everywhere in the Bible the will of God is plainly stated. Christians are told to do His will rather than to find out His will or seek His will. For the single Christian young person, God knows that the most sensitive part of His will is the sexual purity of the individual.

The Apostle Paul summarizes what God expects from the single Christian with three commands. The *first* command is that he abstain from sexual immorality. My experience is that young people respond to this straightforward language with respect. It's what they expect to hear; it's what they want to hear. All they require is for someone to speak as plainly as Paul and say, "This is the will of God . . . abstain from sexual immorality."

The *second* command is that he know how to possess his own "vessel"; that is, know how to conduct a Christian courtship. Young people need to know how to date successfully in sanctification and honor. They need to see successful marriages; they need to learn from example. A Christian single person has an obligation to know enough to avoid immorality. He needs to know about "the biological, hand-grenade stepladder." God's will is that each Christian should know how to possess his own spouse honorably in marriage. And to know that, he must first know how to conduct his courtship. Nothing changes drastically after marriage. The promiscuous person doesn't suddenly become chaste any more than the wise, honorable Christian suddenly becomes immoral. That's why the Bible insists that the young person should mold his habits of purity early in his courtship.

The *third* command is that the Christian not defraud his brother in the matter. How could a person defraud another person in his dating? I believe the Holy Spirit is saying that every person deserves to have a sexually pure marriage partner. One who practices promiscuity before marriage cheats someone of a sexually pure future marriage partner.

These commands are not given in a vacuum, but are accompanied by the reasons that God expects proper behavior. The first reason is that God is the avenger. God is not mocked. That which some young people think they are

getting away with is seen by God. Second, God says that He has not called us for impurity, but in sanctification. God didn't save us in order to allow us to sin more freely, but in order for us to be able to demonstrate to the world the abundance of a holy life. Third, the seriousness of this topic is reflected by the warning that these commands come from God, not man. What man thinks does not matter. God says we are to be pure.

Characteristically Paul blends his strong warning with an affectionate reminder of the extremely serious nature of this topic: "Brethren, we request and exhort you." To please God, to do His will, Paul urges us to keep ourselves pure in order that we may excel still more in our Christian life.

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—whose loving invitation they have refused

—whom they have pierced by their sins.

Here, then, is the apologetic, the answer for the new moralists, the situation ethicists, the apostate ministers who have refused and rejected the absolutes of God

What can, what must we do about all of this? Let me make it very personal. You and I—faculty, alumni, students, born-again men and women of God—need make no *apology* for the Christian faith, for our position as Christians trusting Christ for time and for eternity; but we do need to proclaim the *apologetic*, the answer, both as a defense and as an offensive.

In such a group as this, there are many kinds and levels of experience and of maturity. Let us resolve, God willing, to be personally consistent in our daily walk before Him and before our fellow men. Let us study God's word as never before, so that in this world of darkness we may be able to give clear reason for the faith—and in the process of that study to enrich our own lives. And let us be witnesses—evangels—using every Spirit-led opportunity to share the good news of salvation with relatives, with friends, with every other person as we are given an open door of communication.

We have a great God, a wonderful Savior, a glorious destiny!

"Therefore . . . STAND!"

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Robert D. Andrews, dean of men at Bryan and part-time instructor in the Division of Biblical Studies, this summer received the degree of M.A. in college student personnel services from Tennessee Technological University. A 1967 graduate of Bryan, he also holds the M.Div. degree from Trinity Evangelical Divinity School.



BRYAN BLUEPRINT

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Charles H. Robinson, Editor

A Report on Contemporary Christian Thought Issued Quarterly by Bryan College

TOWARD SPIRITUAL Maturity

by Dr. Robert Ledford

I should like to call your attention to a little book tucked away in your New Testament, the book of James. James is practical, and in his epistle you have some high voltage truths and principles which we need today. James talks about spiritual maturity. Are you having problems with you spiritual maturity? Are you having difficulty growing up spiritually? Do you find, as James wrote to the believers of the first century with all of their stress and strain, pressure and even persecution that sometimes it's almost overwhelming? In the first century they had their problems, to be sure, but we in the twentieth century have our problems. We don't have to suffer persecution as they,

but we do have our pressures, our problems, our stresses and strains in life.

James was regarded with esteem and respect, yet he identifies himself here as a servant. This is our old Greek word for a bond slave, "dulos." He preferred to be known as a servant of the Lord Jesus Christ. He could have said "James the half brother of our Lord, the one who appeared with the Lord after His resurrection" (I Corinthians 15:7). He could have said something about that appearance, but he didn't. He could have said "a contemporary of Peter, Paul and other men." He could have said "James, chairman of the Jerusalem Council." He could have used various means of identifying himself but instead he simply identifies himself as a servant, as a slave of Jesus Christ.

Let me ask you a personal question. Do you have difficulty with the identity problem? Everybody wants to be identified. How do you want to be identified today?

WATCH FOR OUR NEW PUBLICATION

BLUEPRINT and NEWSSETTE are being succeeded by an exciting new publication planned to make its first appearance in late summer. This will be mailed to all who are now receiving one or both of the old papers. Look for its bright, new, magazine format with plenty of pictures and new name.

This identity problem puts a great deal of pressure upon us. Young people today want to be identified in a particular way. Liberation groups want a certain identification. Everybody today is struggling for identification. How do you handle this problem of identification? How do you want people to know you? Do you have your own concept mentally of how you want to be identified?

May I suggest to you that the best identification that you'll ever have in life is that one which you have with the Lord Jesus Christ. Just be a servant of the Lord Jesus Christ. Oh, I know your reaction. You say, "Who wants to be a servant today? Who wants to be lowly? Who wants the second position? Who wants to play second fiddle?" We're all striving for some kind of preeminence and prominence in this life. You want the right kind of identification, and there is no better identification than to be a servant of the Lord Jesus Christ. When you take the role of submission to the Lord Jesus Christ then you're following in His pattern; you are following His way for it is He that told us He did not come to be ministered unto but to minister and to give His life a ransom for many. So James overcomes the identity problem by first of all saying he is just a servant of God and of the Lord Jesus Christ.

In verse two he continues, "My Brethren, count it all joy when you fall into various testings and trials." If you're able to get over the first hurdle, which is the identity problem, then you know you're going to run into some other difficulties. You're going to run into some other pressures in life. James says, "When you run into those varied or manifold testings and trials." He doesn't say "If you run into some particular trial then do this." No, but he says, "When you do." Remember you will run into them. If you haven't run into your pressure situation or test of faith difficulty yet, cheer up, it's coming. When it does be sure you have the right kind of mental attitude.

What is the right kind of mental attitude? James tells us to count it all joy. Don't misunderstand James here. He isn't saying when you run into difficulty start rejoicing and say, "Oh, boy, here it is, I knew it was coming but I didn't think it would come so soon, but I'm glad it's here"; and you jump off the floor and click your heels together and start rejoicing. No, that's not what he's talking about, and you're not apt to do that either. You're not going to run around and say, "Have you heard the latest? I'm in tremendous pressure, I'm under a lot of stress and strain, but I'm happy, I'm rejoicing. James says, 'Count it all joy,' and that's what I'm doing." Oh, no. If you do that they may want to put you in a cart and take you away, because it's not sensible and it's not practical. But what is James saying then? "Count it all Joy." He is actually saying when you fall into your times of testing and trials then remember to sum it all up in this manner: God is working in your life. If God is working in your life, He wants to do something good for you. Therefore, recognize the difficulty of the testing in your life to be by God's divine pattern and plan for your life.

Rejoice that God is going to do something for you, and He has to use the stress and strain of time to do it. He has to use the testing of life in order to reveal in your life that which first needs to be corrected in order that you might be spiritually mature and well balanced in this life.

Remember the children of Israel? God redeemed them from the Egyptian bondage. Redemption was by blood, and

as a redeemed people, God said to them: "I'm going to take you out of Egypt and take you to the promised land." Released from bondage in Egypt enroute to the promised land, they had the wilderness experience. It was by means of the wilderness experience that God put them through training. It was God's schooling for them. We look back and say we have been redeemed from the bondage of the world and from sin, we've been set free by the precious blood of the Lord Jesus Christ, and we have a destiny ahead of us. We are on our way toward the glory of Heaven, but in the meanwhile here we are in the wilderness journey and it's a journey of faith.

Whenever you have a journey of faith there must be a testing of that faith. So God had to do some things for the children of Israel. He brought them across the Red Sea over into the Sinai Peninsula and there they started their journey. As soon as they crossed the Red Sea, the first basic testing was at a place called Marah. There they had bitter waters and began to wonder and eventually to question God's leadership. "Why has God brought us out here in the wilderness? Only bitter waters." Was God mocking them? God had promised to lead them to the promised land, but now they had questions. "What's the purpose of this testing? Is God mocking us or not?" And you remember they murmured and complained. That was a crucial test for them, crucial because God had to start right there training them in the matter of walking by faith. When you walk by faith you're going to come to your testings. You're going to come to this Marah problem of life, where the experiences are bitter and hard to understand. And when you come to them remember, God wants to do something in your life. What is it? He wants to reveal to you your mental attitude by your response to the bitter waters of life. How did the children of Israel respond? They griped, they complained, they said in substance, "Why is God doing this to me? I don't deserve this."

Have you ever felt like that? "Why is this happening to me?" "I don't deserve this." Who said you didn't? God sees that you need this experience so that you can look at your response and say it is wrong or it is good. If you respond to a bitter experience by complaining with bitterness and frustration, it is a poor response. God will be saying to you: "Now, do you see yourself as you really are?" And the way you respond at the bitter waters reveals what's in you heart.

(Continued on page 4)

Bryan's effort to keep tuition and fees at a minimum level results in a gap between what the student pays and what it actually costs. This gap, along with a substantial student aid program, and the continuing need for capital expansion, makes the College dependent on a generous gift income. Therefore, the interest, prayers, and financial support of Christian people everywhere are earnestly solicited, not only through current gifts but also through various avenues of deferred giving, such as annuities, trusts, and bequests.

BRYAN
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He Was Born Again

by Jerry Fonte

On March 20th, 1971, on a Saturday night, I was born again. At an old-fashioned Gospel meeting called Youth for Christ, I asked Jesus to come into my heart, forgive me for my sins, and fill me with His Holy Spirit.

You know, I searched for quite a while. I never really knew what I was searching for at the time, except that I was trying to "find myself." I went to parties, bar rooms and even pop festivals, all to no avail. I tried everything that came along, but always found myself against a wall.

Everyone, especially myself seemed to be going in the same vicious circle, never finding answers and just being empty.

I had plenty of religious training, and in fact I could always be counted among the multitude of "church-goers." I also went to the finest schools in town, obeyed my parents, and kept out of trouble. I even had enough moral standard to keep from doing some of the things that my friends were doing. People looked up to me as being a decent kind and religious.

During the summer of 1970 I fell down about as far as anyone could fall. I found myself in places where I once thought I'd never go, and doing the things I thought I'd never do. I was alienated from myself, my friends, and most of all, God. I now look back and call it a cosmic loneliness.

In February of 1971 Ginny and I met. We dated, shared our thoughts and lives together, and grew close. She understood my problem, for she herself had gone through similar circumstances. Something had happened in her life about a month before that and she didn't fully understand, but she knew that it had happened.

She told me about meeting a girl at school who had invited her to a Youth for Christ meeting. After making up many excuses, one night after a date was canceled she went with this girl. Well, the girl's father turned out to be a minister who shared the Gospel and the love of Christ with Ginny that night. Somewhat reluctant, yet equally convinced that this Jesus was the answer to her need, Ginny prayed for Jesus to come into her life. There was no immediate drastic change, yet something was different about Ginny from then on.

As it turned out, about this time I came along and Ginny and I began to date. Hearing Ginny's story, I was convinced that she had experienced something but I thought that it was the same thing that I experienced by going to church. Curious, yet confident in my own spiritual well-being, I went to a Youth for Christ meeting.

It wasn't long before I realized the hard but true fact that these kids had something that I was lacking. They spoke about and to Jesus Christ as if He were there in the meeting hall. They said that they *knew* Him! How could this be possible? I wanted to leave yet I wanted to stay—to learn about this, to learn how I could become like these people, like Jesus.

A sermon was preached. The exact content of the sermon I don't remember. I was too busy with my thoughts—how I'd been in the past, how something was missing in my life, how these people were (and they said it

was because of Him). I wanted it! Then an invitation was given: "If there's anyone here tonight who would like to know Jesus in a personal way, come forward and we will pray for you." Immediately I arose and went forward, not knowing exactly what was going on, but knowing that I wanted Him.

As I knelt, the minister who shared with Ginny came and knelt beside me. We had a few words and I recounted to him a bit of my past religious history. Then as the Holy Spirit led him, he invited me to pray with him. It was at that point that I surrendered my life to Christ in a somewhat simple but definite way.

When I look back I see that this is what happened to me: The risen Saviour, Jesus Christ, actually came into me, in the form and person of the Holy Spirit. He wiped away all of my sins, marked me fit to stand in the presence of almighty God and began growing in me from that moment on.

I always knew about Jesus Christ. I knew His entire life history and why He came into the world. I had an intellectual understanding of Christ, but I was on the outside looking in. I never acknowledged His death for my sins, invited Him into my heart by faith, and submitted my life to His Lordship. The commitment that I made four years ago changed everything. He changed everything. Before, He was in my head—now I know Him, for He's in my heart.

Since my new birth, many wonderful things have happened to me. Instead of being empty I am now filled continually with the Holy Spirit, experiencing meaning, purpose, self-acceptance and above all, unconditional love for those around me. Old sins, that I was convinced I had to live with, have just disappeared.

By no means am I perfect, but I look at myself like this: a child of God, His vessel (still under construction). I've begun! I know that He loves me and I know that the more I trust Him the more I'll see the reality of His presence and power. What a blessing to see how far He's taken me.

Ginny and I are now married. We've grown together and we're convinced that He worked in our lives and brought us to each other. We've had some trials, but mostly blessings. We have a baby girl and we thank God for her and we love her more than words can express. The Lord has used us to witness for Him and even to lead a few people to Him. How great is our God!

Within the past year or so, we've come to realize that commitment to Jesus means more than a few spiritual highs—it means our *all!* We want to love and serve Him 24 hours a day, for we know that true fulfillment will come only this way. We believe that He's calling us to full-time ministry. I know at least a little about how Abraham and Moses felt when God called them, for there are many walls and obstacles that the devil puts up, but nevertheless they responded to the ever living God who expressed Himself as "I am."

It's hard to build one's life into future hopes and goals. We look at men who have achieved great goals in life and marvel at the diligent hard work that brought them there.

I see us as being called by almighty God. I could strive and build upon goals and be frustrated as these worldly goals collapse. I choose to trust God and Jesus my Saviour and never be frustrated—for with confidence I say, "*I am* hath sent me." I expect within the next year to be placed in full-time service. Praise Him that He has chosen me and my household.

(Continued on next page)



Jerry Fonte, Metairie, Louisiana, is now a sophomore at Bryan. He lives in Dayton with his wife, Virginia. This article first appeared in COME, a periodical published by the Presbyterian Evangelistic Fellowship, and is reprinted here by permission.

The Lord still has everything under control and we're still in His will. We heard from Bryan College and I've been officially accepted for this fall. I never thought this would happen, but the door has opened for me to enter into full-time service. Praise the Lord!

TOWARD SPIRITUAL MATURITY

(Continued from page 2)

If, on the other hand, you come to the bitter water experience and you say to yourself, "Now, I don't understand this but God has told me that He is working out everything for good. If God wants to use this experience to develop me, to build character and to give me spiritual maturity, I accept it." How do you respond? Your attitude reveals your heart condition. God has to reveal your inner attitudes so that you might commit them to Him and make them what they ought to be.

1. Here is principle number one for spiritual maturity: in all of the stresses and strains of life *maintain a positive attitude towards the purposes of God*, for God has a purpose in every circumstance in life. God has brought you this far, maybe through a lot of testings, and maybe right now, a lot of trials, but maintain a positive attitude in cooperating with God and the purpose He has for your life. Joseph, you remember, endured thirteen years of real testing, but eventually he became prime minister. Sometimes it's a long journey of faith and testing. Peter was tested three years. God wanted to change the sand to a rock, and he had a lot of testings and trials. God may want to bring you out of your spiritual immaturity to a point of spiritual maturity and therefore He's going to use some testings and trials, and when they come, count it all joy.

2. Principle number two is found in verse two and part of verse three, "Knowing this," that is, recognizing, "that the testing of your faith worketh patience." And the word patience here is an old Greek word for simply enduring, maintaining stability, not hitting the panic button, not folding up under pressure. God is testing your faith; recognize that. Then verse four, "Let patience have her perfect work, that you may be perfect," and the word perfect here is our word for maturity, bringing it over into the terminology of today. God tests your faith. For what purpose? That He might bring about maturity, spiritual maturity in your life; and that you might be entire, that is complete, wanting nothing. Principle number two: Always *maintain the right perspective for viewing life's circumstances*. Sure, I'm to cooperate with God in the fulfillment of the purpose He has for me. And the first purpose is spiritual maturity. We know this beyond a shadow of a doubt.

I must recognize in every circumstance that God is dealing with me. I must have the right perspective. Do you have the right perspective when you view all of life's problems, disappointments, discouragements? Do you have the right perspective? Remember, God is testing your faith. You say, "Sometimes I recognize God has a purpose for all the things that enter into my life, and I believe I have the right perspective, but I'm not sure. How can I be sure?" Well, the answer is found in verse five: "If any of you lack wisdom let Him ask of God."

3. There's your third principle: *the proper perceptive outlook*.

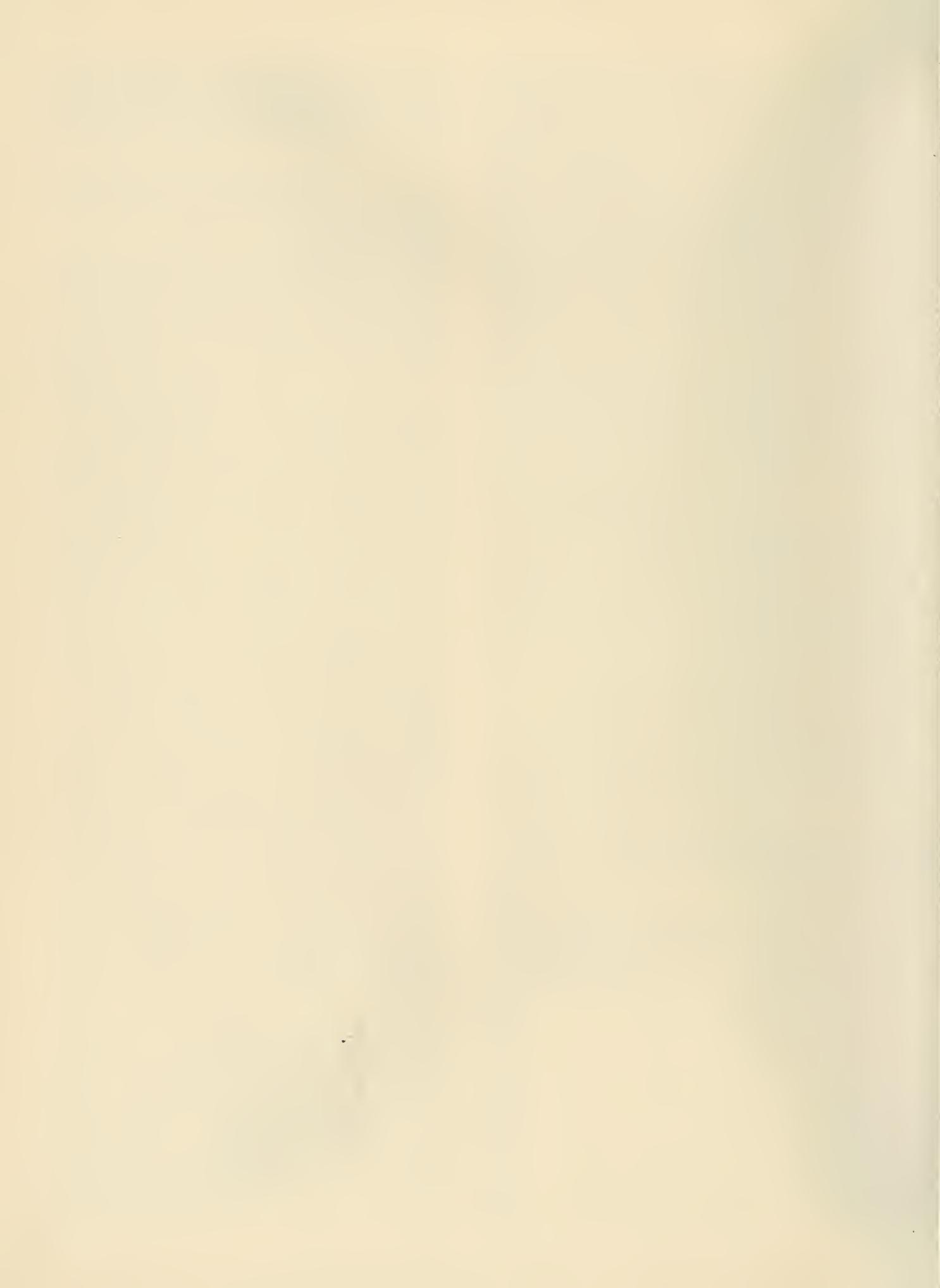
Do you need wisdom in cooperating with God and His purpose for your life? Do you need wisdom as you evaluate, from the right perspective, all the circumstances in your life? Sure, we all need wisdom, and remember, God promised you wisdom. But you say, "What is wisdom?" There are all kinds of definitions. We sometimes give a definition by comparing wisdom with knowledge. Let me suggest to you that as far as I can ascertain, the word wisdom as used in the New Testament means the judgment of the believer which has been elevated by revelation. The Bible says a lot about the wisdom of the world, and the world makes judgments or decisions on the basis of its wisdom. But the wisdom of the world does not include the wisdom of God. Paul, in the Corinthian epistle, talks about the wisdom of the world and the wisdom of God and says there is a wide gulf between the two. And there is. The wisdom of the world is not sufficient, but the wisdom of God is all-sufficient. And God has given to you as believers, wisdom; but it's the wisdom that cometh down from above. It's the wisdom of God. It's that judgmental ability that has been elevated by revelation. Through the pages of God's word you can gain wisdom, not the wisdom of the world, but the wisdom of God, so that you can exercise perceptive ability in evaluating all the circumstances of life. You have a lot going for you today, do you not?

God gives you the wisdom to evaluate all circumstances, and the ability to maintain the right perspective, putting your priorities in the proper place and seeing your life unfolded as God has revealed it to you through the Word and then, most of all, cooperating with God in all the purposes which He has for you. What a tremendous thrust for spiritual maturity! There are others besides these three spiritual principles for maturity, but I trust this will start you into the book of James for your own meditation to search out additional principles whereby you can walk a practical life of faith. In that walk, experience the purpose and plan of God for your life, exercise wisdom, and go on to become triumphant as a servant of the Lord Jesus Christ. Remember, God is more interested in building character and spiritual maturity into your life than He is in giving to you the conveniences and comforts of life. May God grant you spiritual growth to His honor and glory.

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